

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LXI.

## Who's Who and What's What

Prof. Chester Swor is scheduled to preach in a young people's revival in First Church, Norfolk, Va., June 18-25.

Dr. W. A. McComb, pastor of Longbeach Church is reported sick in the Gulfport Hospital. May our Father hasten his restoration.

Preachers often warn their people against a religion that is only visible on Sunday. Then we preachers ought to be sure that our ministry is not confined to Sunday.

The Southern Baptist Con. year ends May 1. You may be able to help to close the year in good condition by sending in your contribution promptly. Church treasurers can help in this way.

"They say" that Virginia has the ideal law for state regulation of the liquor business. May be so; in one of the state asylums for insane, sixty per cent of the admissions in the past year were sent there because of alcoholism.

The overrunning of the countries by Italy and Germany in recent months is a return to barbarian such as Attila the Goth or Ghenkis Khan were guilty of in the dark ages. Or have they never really gotten away from barbarian?

This week the Terry Church joins in the Every Family plan, and the Record goes to all of them. Pastor C. E. Cox says this action was unanimous on the part of the church. We welcome them among those who are interested in the whole denominational life.

Our brethren over the state should know that every morning at 9 o'clock prayer is offered by those at Baptists Headquarters in Jackson for all our work. Included in these supplications are those who at the time are engaged in revival meetings.

Members at Calvary Church, Jackson, say that Dr. H. M. King never preached with greater power than on Sunday morning. There were 13 received for membership, five of them by baptism. Dr. J. D. Grey of New Orleans preached at night and is preaching twice daily this week.

Is a man a hypocrite who once robbed and murdered, but now is living a decent and righteous life? Hardly. Well why charge that nations which once disregarded the rights of others, but now advocate their independence and self determination, are hypocritical in their desire to preserve the independence of smaller nations?

Dr. J. D. Grey, pastor of the First Baptist Church, New Orleans, and Mr. W. H. Souther, Emmanuel Baptist Church, Alexandria, La., are conducting a series of revival services at Calvary Baptist Church, Jackson, Miss. Dr. Grey will preach twice daily, 10:00 and 7:30. Mr. Souther is leading the singing. Dr. H. M. King, pastor, preached Sunday morning; thirteen presented themselves for membership.

We read with horror the stories of the heathen in Palestine, before its possession by Israel, how they sacrificed their children to Moloch. But we are supposed to do the same thing in a more modern and refined manner. We vote to license the sale of liquor to save ourselves from paying taxes and in so doing offer our children as sacrifices to the liquor dealers who turn the flesh and blood and souls of our young people into gold which they gulp down and ask for more. O Lord, how long?

Preachers should not promise or threaten to close the sermon in a short time. Just close it.

Dr. Webb Brame has been steadily improving from a serious illness at the Baptist Hospital in Jackson.

Three students of Oklahoma Baptist University recently ordained are S. C. Cooper, T. E. Carter and Maynard Campbell.

The oldest living member of the Ponca tribe in Oklahoma, a lady 80 years of age, was baptized at Ponca City Baptist Church.

R. J. Knight, business manager of Oklahoma Baptist University, has served in this capacity fifteen years under seven presidents.

In another part of the Record this week, Rev. P. D. Bragg is spoken of as pastor at Corinth. It should be Carthage.

Since Rev. E. H. Westmoreland went from Mississippi to South Main Church, Houston, Texas, eleven months ago, he has welcomed 370 new members.

Ridgecrest Assembly in North Carolina opens June 7 with the students conference and closes August 27 with a week of preaching by Dr. Geo. W. Truett. With many good things in between.

Dr. George Burnett, known for his activity among laymen and for his work in Baptist colleges is now field representative and promotional secretary for Limestone College in South Carolina.

Rev. A. B. Pierce assisted Pastor L. E. McGowan in a gracious meeting at Merigold. Good preparation had been made, faithful work had been done and the Lord added his blessing. There were 28 additions, 18 by baptism.

Dr. C. E. Maddry, secretary of the Foreign Mission Board, will preach the commencement sermon in May for Mississippi College and Hillman College. Hon. E. D. Kenna will make the baccalaureate address for Mississippi College and Dr. W. W. Hamilton, Jr., of New Orleans will make the address for Hillman College.

Missionary Chas. A. Leonard in Harbin, Manchuria, writes interestingly of the work in that far away country. Years ago he was a "printer's devil." During his college days he made his way by reporting and working in a printing office. The Lord without our knowing it is training and preparing his people for the work of after years.

Leake County W. M. U. Rally at Carthage May 2nd: Devotional by P. D. Bragg; Conserving the Golden Jubilee Gains, by Asso. Supt.; Family Worship by Mrs. A. L. Goodrich; Sermon by Dr. R. G. Lee of Memphis; Need of Mission Zeal, by Mrs. T. J. Barnett; W. M. U. and Southwide Revival, by Miss Taylor; Southwide Revival, by Dr. R. G. Lee.

A group of bishops of the Methodist and Episcopal variety recently appealed to the pope to use his influence with Franco in Spain to prevent his indiscriminate slaughter of people in that country who were opposed to his regime. We have not seen any reply from the pope but the Catholic archbishop of Baltimore resented the appeal.

We hear much now-a-days about the crime conditions in Christian America, and all of us know they are bad enough; but somehow we thank God for what the religion of Jesus has done for us when we compare our condition with reports from India that in that country there are 200,000 deaths annually from childbirth, 100,000 from smallpox, 3,600,000 from various fevers; also 1,000,000 lepers and 600,000 blind.

NEW SERIES  
VOLUME XLII. No. 17

Rev. John Maguire of Flora, Ala., has been elected mission secretary of the Arizona Baptists. We have not heard his decision.

From several churches we have seen good reports of results of the "Loyalty Campaign." It might help other churches if some pastor who has had such a campaign would tell the Record readers how it is conducted.

Dr. C. C. Pugh formerly pastor at Hazlehurst has resigned the pastorate at Eufala, Alabama, after a period of excellent service for 15 years. The Alabama Baptists speak of him in the highest praise.

Rev. W. W. Kyzar of Meadville assisted Pastor H. A. Borah in a meeting at Semmes, Ala., in which 22 were added to the church, eleven by baptism. Recently the pastor baptized a Japanese girl and her father gave the church new pews.

At the commencement of Southwestern Seminary President Pat M. Neff, of Baylor University, will bring the principal address on May 4 to the graduates of the School of Religious Education. Dr. Solon B. Cousins, head of the Chair of Bible of the University of Richmond, will speak to the graduating class of the School of Theology on May 5. On Tuesday night, May 2, the choral club and the orchestra of the School of Sacred Music will present the Elijah, an oratorio by Mendelssohn.

Southwestern Baptist Theological Seminary is providing something new to aid in the training of negro preachers in the vicinity of Ft. Worth, Texas. On two evenings a week, when the classrooms are not otherwise in use about thirty pastors gather for classes in homiletics, theology, music, and religious education. A joint committee, composed of Dr. J. M. Price, Dr. W. W. Barnes, and Professor I. E. Reynolds, is in charge of the school, which is as yet in its experimental stage. Interest among the preachers is increasing, some coming a distance of over one hundred miles to attend.

The Alabama Baptist brings us the information that the trustees of Howard College have elected Major Harwell G. Davis as president succeeding Dr. T. V. Hale. Also is given him strong endorsement and a high appraisal of his character and fitness. The new president is a lawyer of distinction who has held responsible posts and rendered his state excellent service. He entered the army as captain during the world war, was wounded, promoted to major and cited for gallantry in action by General Pershing. Dr. Gwaltney says he will have the hearty support of all the pastors and other religious workers in Alabama and will see that religion has the emphasis that it should have in a Christian institution.

At the meeting of the Foreign Mission Board in Richmond April 12 it was revealed that for the first three months of this year \$20,000 more had been received than for the same time last year. The debt is now down to \$281,000, where a few years ago it was over a million. Eleven new missionaries were appointed; three to Japan; three to China; two to Uruguay; two to Chile, and one to Africa. Among those going to China are Dr. B. J. Cauthen and wife. He has been teaching Missions in Ft. Worth Seminary, and his wife is a daughter of Missionary W. B. Glass. Another appointed is Miss Mary Lucille Saunders, daughter of Missionaries J. R. Saunders and wife of China. The salaries of all the new missionaries have been provided by special gifts.

Thursday, April 27, 1939

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## Sparks and Splinters

At First Church, Canton, on Sunday there were six additions and four baptized.

Eleven Shreveport churches begin an evangelistic campaign April 30.

Rev. W. A. Corkern goes from Istrouma church, Baton Rouge to Orange, Texas.

The Arkansas Baptist has an editorial entitled, "Why Don't You Print My Article?" Seems like we have heard that somewhere.

Congratulations to Rev. and Mrs. Claud D. Bowen of Opelika, Ala. It's a son. They are two of our Mississippians sojourning in Alabama.

It is important that all who plan to go to the Baptist World Alliance in Atlanta in July read what Dr. H. C. Moore says in this issue.

A more friendly attitude is recently shown by the government in China toward religious instruction and attendance of students on religious exercises.

The Baptist Message says that Evangelist W. H. Knight has been called to the pastorate of First Church, Pineville, La. His decision had not been announced.

Pastor P. D. Bragg will have Dr. R. G. Lee of Bellevue Church, Memphis, with him in a meeting at Corinth May 1-5. You may help by the ministry of intercession.

Dr. W. C. Taylor, representing the Foreign Mission Board recently visited the Baptist churches in Mexico. He says conditions there inspire him with hope and confidence.

Pastors and others will please notify us two weeks before their revival meetings that we may furnish in the Record a prayer list of these for all our people. Will you?

In his five years pastorate at Gadsden, Ala., Dr. L. O. Leavell has welcomed 506 new members. The church has contributed a total of \$96,517.24, of which \$42,474.44 was for building.

Pastor F. M. Fleming has welcomed new members into Fifteenth Ave. Church, Meridian, for the past eight Sundays. The Sunday school averages around 400, and there are large crowds at the preaching service.

Tabernacle Baptist Church in Waco will have Home Coming Day May 8. This week Pastor A. Reily Copeland is preaching every night. He was recently with Pastor L. R. Shelton in a meeting in Algiers, La. There were 60 for baptism.

Alcorn Associational Rally at Shiloh Church, ten miles west of Corinth, April 30. Devotionals by Cleton Wilbanks and Mr. Reardon; A Sunday School in Every Church, E. C. Williams; Sermon by E. D. Estes; Our Lord Marches On, D. A. McCall; Alcorn County and Beer and Whiskey, N. S. Jackson. Adjourn 3:45 p. m.

An exchange tells of certain college professors being exonerated on the charge of heresy but being asked to be more discreet in expressing their views. These two things do not seem to "paralyze." If a man is teaching the truth, why should he need to be exhorted to be more discreet in publishing it? And if he isn't?

Dr. B. S. Hilburn of Pontotoc assisted Pastor L. F. Maynard in a good meeting in Springfield Ave. Church, Mobile, in which there were 49 additions and two reclamations. The pastor says that the people are greatly rejoicing, and that brother Hilburn proved himself an earnest preacher of the word, and there has never been a greater evangelistic campaign in the church. It was a Holy Ghost sent revival, and the visiting preacher was mightily used of the Lord.

The Baptist Church at Terry, Mississippi, organized a B. T. U. and B. A. U. recently. On the first night there were forty-six to attend. The small children attend "Story Hour" under Mrs. Carey Cox, while the older people attend their classes. Rev. Carey Cox had previously extended an invitation for all to join, and was especially pleased because so many did join. Mr. Truman Marler is director and the entire organization will be capably handled under his leadership.—Reporter.

Rev. J. Bruce Benson, pastor at Milton, Ky., sends loving greeting to his Mississippi friends, among whom he hopes to work some day. His home was in McComb. He was graduated from Mississippi College in '33 and from the Louisville Seminary in '37.

At Carrollton the meeting closed with 35 additions, 27 of them by baptism. Pastor Farr and Evangelist Perry put themselves wholeheartedly into the plan and purpose for a great revival. They waited on the Lord and He came in power and grace. For the first part of the meeting Secretary McCall preached, and efforts were made to extend the benefits of the meeting to the whole county with results that answered their faith.

The Protestant Reformation was brought about partly by the opposition of real Christian people to the sale of "indulgences." Indulgences were permission given to people to do wrong provided they paid the church for the privilege. That's what advocates of the liquor license system propose for the state. And that is the practical effect of the observance of special seasons such as lent and Easter. If you will be good during these forty days you may then relax.

This dispatch was sent to Dr. Rushbrooke and signed by two influential Baptist preachers in Rumania, April 13: "Prime Minister gave general order to open Baptist churches." Things are happening fast in that part of the world. But we hope nothing will happen to close these churches again.

The Word and Way, Missouri Baptist paper, is alarmed that a bill has been introduced into the Missouri legislature to license certain institutions including churches to sell beer at entertainments. Liquor folks will dare anything they think they can get by with. Nothing would please them better than for churches to sell liquor. What care they for churches?

The editor feels a personal loss in the death of Dr. J. W. Crawford, a member for probably seventy years of the Hickory Grove Church in Tate County. He was a faithful servant of God and of the people. We have known him since we can remember and our appreciation of him grew with the years. May the Lord whom he served bless those who mourn his loss.

Report comes to us that the church at Philadelphia has called Rev. R. K. Corder of Picayune and that he has accepted. Brother Corder has been at Picayune for several years and the people have followed his leadership. He came to Mississippi from South Carolina by way of the Baptist Bible Institute. Blessings on him in the new field.

Alabama Baptists meet in special convention this week to study the situation of their colleges and provide for refinancing the indebtedness of Howard College. A Birmingham paper leaves the impression that they are to consider merging Howard with Southern Methodist University. That question is being discussed in Birmingham but it did not originate with the Baptists.

A great many papers, secular and religious, are plagued with people who go over the country without any authority soliciting subscriptions. It will be well for all our people to beware of such, or to get your officers to examine them. Such people also have been soliciting without authority for orphanages and other religious institutions. Don't trust your money to people you know nothing about.

The West-Central District Evangelistic Conference was held in Durant last Thursday and Friday. They had a good program, and the visitors were well taken care of. Along with a fine group we had the pleasure of being in the home of brother and sister Ray. We were able to be present only on the first day. Brother Holland's address was so good that he may yield to the request of the brethren and give something of it to the Record readers. Brother R. C. Holcomb of Kosciusko was given a hearty welcome among his Mississippi brethren. In the afternoon the program was given over largely to Prof. Chester Swor and his Mississippi College singers. He gave us a great address. We were sorry to miss any of the program that followed.

Beginning April 30 Rev. J. B. Ray of Cascilla will assist Pastor B. L. Mohon in a revival meeting at Skene.

First Church, Jackson, Tenn., is spending \$50,000 on renovating their building. W. C. Boone is pastor.

Captain J. E. Green, ninety-six years old, was recently baptized by Pastor C. E. Wright at Watertown, Tenn.

Pastor J. D. Franks says that in Columbus there are 300 Baptists holding membership elsewhere, and hundreds of unsaved boys and girls connected with the families in First Church. Most of us could find a great evangelistic opportunity if we should take a religious census in our community.

Dr. W. W. Hamilton writes that the results of the simultaneous meetings in New Orleans were most gratifying, 555 being added to the churches during the meeting, 340 of them by baptism. More than 100 others made profession of faith and are expected yet to join the churches. Among the preachers and workers in the evangelistic campaign, 20 of the pastors, 14 of the evangelists and 13 of the singers had been former students of the Baptist Bible Institute or are now connected with it; a total of 47.

Dr. Jno. A. Huff, pastor of First Church, Chattanooga, reports 70 additions, 39 by baptism in a meeting in which Luther Holcomb, Jr., preached; Mr. Fr. Cheek had charge of the music and Dr. A. D. Anthony was in charge of a personal workers group. A census had been made and a systematic effort made to reach all the unsaved. The church was greatly blessed and a fine spirit remains in the congregation. The personal workers group will continue. Dr. Huff says, "Mr. Holcomb is an outstanding young evangelist, a real personal worker, works with the local church organization sympathetically and helpfully, and leaves a sweet, cooperative spirit."

"The Shepherd of All" is a little book just issued by A. J. Holman Company, giving an interpretation of the Twenty-third Psalm. It is written by George M. Lamsa who was born to the life of an oriental shepherd, his ancestors being shepherds before him. His intimate knowledge of the shepherds' life and habits fits him for the interpretation of this psalm, and make the book interesting and instructive. The reader feels for the time that he is among the shepherds of Palestine and can hear the shepherd's voice. The verses of the Psalm are taken up one by one and illustrated by the author's personal experiences. It is a pocket size book, well bound and sells for 50c postpaid.

The Biblical Recorder of North Carolina has a serious and well wrought out editorial on "The President of a Baptist College," in which the opinion is expressed that preachers are better suited to this office than laymen. The facts underlying this opinion are deserving of most serious consideration. And this, it seems to us, is the basic fact in the whole situation, that what is needed in a Christian school is a genuine case of religion. And by religion we specifically mean a genuine Christian experience, conviction that goes to the roots of one's being and thinking and living; a reverence for God, a belief in his claim on everything we have; a personal consciousness of the saving grace of Christ, an unshakable faith in the word of God, practical workable knowledge of that word, a devotion to its truth, and sense of its value, an interest in the souls of men and a concern to develop young people into the finest Christian character; a deep sense of responsibility to God to serve our generation, which shows in church loyalty and faithful attendance on its worship and participation in its work. This is needed in a college president whether he be layman or preacher. This is what our people want, and what we believe God wants. We do not believe that Christian education can be permanent and assured without this. And if these things are lacking the education is not Christian, and the people will find it out. And a college can have its candlestick removed as well as a church.

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"LOVE NEVER

"If my people, who  
humble themselves, and  
turn from their wicked  
ways, I will turn from  
their land, and will  
earm them unto me  
again."—2 Chronicles

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"Some indeed pre-  
pare strife; and some also  
Christ of contention  
add affliction to my  
knowing that I am  
gospel." Phil. 1:15-16

This week I wan-  
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another." Jno. 14:

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Thursday, April 27, 1939

## Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

"If my people, which are called by My Name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place."—2 Chronicles 7:14-15.

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## YOUR GOSPEL? WHAT?

"Some indeed preach Christ even of envy and strife; and some also of good will: The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: But the other of love, knowing that I am set for the defense of the gospel." Phil. 1:15-17.

This week I want to sketch a few things hate has done around the world. We have apostles of hate also. Jesus said a long time ago, "Every kingdom divided against itself is brought to desolation: and every city or house divided against itself shall not stand." Matt. 12:25. Paul said, "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil . . . Love never fails." I Cor. 13:4-8. John writes, "God is love," I Jno. 4:8-16. Among the last words of Jesus were these, "A new commandment I give unto you, That ye love one another." Jno. 14:34-35.

Our first sight of instruments of hate "in action" came as we sailed offshore from the Spanish coast. There we saw a part of the cordon of ships thrown around warring Spain to prevent supplies being shipped or slipped in. We heard plenty about that war at Gibraltar. Our auto driver was half Spanish and he talked freely predicting the rebels would win. A rebel plane flew over us as we rounded the east shore of Spain.

Of course we had already seen the Moslem section of Tangier, the Jewish section, and foreign sections of that city. Folks seemingly are unable to live together, some walling themselves in.

Later at Aiden, Arabia, we saw Moslem cemeteries, Christian cemeteries and Jewish cemeteries all separated, and some groups not allowing others even to put foot on cemetery soil. Some folks can't live in peace with others. Can't endure thought of being buried in same area with them. I guess that is the reason a God of love bars "haters" from Heaven. "He that hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." I Jno. 3:15. See Revelation 21:8.

Our greatest shock from the apostles of hate came in Jerusalem—Zion—the city of David—Salem "Peace." This sign was publicly posted "officers (police) will arrest any person or group in assembly, or starting any song, or making a speech, they deem as endangering peace." Yet, why should we have been shocked by what we found in the city whose former citizens crucified the Lord Christ? Hate lives! A Jewish doctor was slain at Tiberias the Friday before we entered Palestine on Wednesday. They were still talking about it. Our missionary friends showed us a home just to the rear of our church properties in Jerusalem where two Christians had been stabbed by a Moslem just a few days before. Brother Leo Eddleman, our Mississippi missionary said, "I have felt stones on my shoulder in persecution the short time I have been here." Jesus could yet cry over Jerusalem, "O Jerusalem, Jerusalem, that stoneth (killeth) the prophets." A fight between Jews and Arabs broke out on Friday afternoon while we were there just outside Jaffa gate. (Our hotel was just inside Jaffa gate.) As police broke it up I happened along and saw the sidewalk packed with infuriated humanity. Many others were out in the street, and the police were riding away. It started over a girl who was packing her baby

brother along and one of the opposite nationality made a slurring remark about her and instantly multitudes poured from doors, windows and from adjacent street corners.

In one church in Jerusalem a Jew is not allowed to enter. A Moslem cemetery is atop the area known as "Gordon's Calvary," believed to be one of the most likely places of the crucifixion of Jesus, and Christians are not allowed to enter. Our Arabic auto driver down to Jericho said, "Palestine belongs to the Arabs and they intend to have it back." Our Arabic guide never lost an opportunity to spit out his hatred for the Jew. Our Jewish guide one day said, "Every Jew in Palestine knows what would happen to the Jew if others had a chance, and every Jew goes prepared." While we were talking some half dozen men in civilian dress passed and this same Jewish guide said, "Those are British officers. They all have pistols. They are my friends. I know them all."

It was called to our attention as we visited one church where three Christian communions worshipped that a Mohammedan was assigned the task of preserving peace between the groups. Each group was assigned a worship area. Needless to say the groups are quite different from the New Testament type!

In another church building where three groups worship, given periods of worship are assigned and we were astonished to hear of another hymn of hate. If one or more members of a group intruded on the time of the preceding group in worship (?) even by just letting the feet touch that floor level moments ahead of schedule a regular riot ensued.

"For it hath been declared unto me of you . . . that there are contentions among you . . . Is Christ divided?" I Cor. 1:11-17.

"For ye are carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? . . . For we are laborers together with God." I Cor. 3:1-10.

Do you wonder any longer at the numerous Scriptural passages dealing with love versus hate when the very land of our Lord in the flesh is so surcharged with the spirit of hate? But it is found in other lands.

At Bombay we found a spirit of bitterest hate between the Hindus two hundred million strong in India, and the Mohammedans seventy million strong. A recent riot in Bombay, the story of which got into our papers here at home, started when two Mohammedan boys begged from a Hindu merchant, and when he refused them they cursed him and the riot was on. It was unsafe for anyone to visit certain parts of Bombay. A Hindu group would catch a Mohammedan alone, or Mohammedans in smaller numbers, and a beating would be administered, sometimes a stabbing occurring and vice versa. Another great riot there was recited to us as we passed a Hindu temple which furnished the incident for it. This temple jutted out into the street. The city council wanted to straighten the street, promising to rebuild the portion of the temple removed, putting it on the back side. The Hindus accepted the offer, but when the matter was mentioned for fulfillment the Mohammedans on the council objected so vigorously the matter was allowed to drop a while. Finally the Hindus insisted, and the building was restored. At the dedication thousands of Mohammedans gathered to interfere and police had to be called. Then, the Mohammedans who had a mosque on the next lot, while hating noisy music (the Hindu uses it) in worship, secured an orchestra that tooted full volume all during the celebration.

In another instance the Mohammedans and Hindus used the same park to worship in, and as the Mohammedans objected to the noisy music of the Hindu, they called great numbers of their own folks together to forestall the proposed worship of the Hindus. Police were called in and set different hours for worship but as days shortened and Mohammedan worship depended upon sunset, they ran into one another again and more trouble ensued. Mohammedans always carry banners on the march, and on another occasion they came down a street by a Hindu tem-

ple and of course the Mohammedans were not going to dip their standards to anybody much less to the Hindus. They sent for tools to cut the limb from the tree. Instantly thousands of Hindus gathered to "tell the world" that nobody, more especially Mohammedans, were to cut a limb from their holy tree. The police were called and decreed that the limb should not be cut. This infuriated the Mohammedans and so ten thousand strong they staged a "sit down strike" right there for three days. Seeing this was of no avail, they just decided they would not have the procession anyway, and went home.

All of which reminds me of a church in this country with two factions. One faction wanted the organ on the east side of the platform and so after a service they rolled it there. That night the other faction saw what had happened and how they glared! Monday morning they came down and rolled it back where they wanted it on the west side of the platform. At prayer meeting the first faction saw what had been done, and how they glared! They came Thursday morning and rolled it back to the east side.

Both sides should have been sounding out the Gospel of Christ instead of forming battalions of hate!

I told that story in a revival at Harperville last summer. A professor came up after the service saying he knew that church and asking if I knew the sequel to that story. I replied I did not. He continued, "The church now has two pianos, one for each group, having discarded the old organ. One faction sits on one side of the building, the other faction on the opposite side! One faction uses no literature, the other faction does. One faction has Sunday school in the morning, the other faction has it in the afternoon. One faction keeps up one side of the roof, the other faction keeps up the other side. Consequently, one side of the roof is red, and the other side is green."

At Yangchow in China I went through a great hospital that had been robbed of all equipment by communists in 1932. Hate! I had missionaries tell me more stories of hate than I will have time to review in this article. In Shanghai I saw Japan's military legions on the march on Sunday morning!

What a far cry from the angels' chorus that Christmas morn—"Peace on earth, good will among men."

"Love ever gives  
Forgives—outlives  
And ever stands  
With open hands  
And while it lives  
It gives  
For this is love's prerogative  
To give—and give—and give!"

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There were 346 people added to the Main St. Church, Jacksonville, Fla., in a meeting in which the preaching was by Evangelist Hyman Appleman.

Federal government agencies have been studying the causes of the bridge collapse near Vicksburg a few weeks ago to determine whether to blame it on God or on the Highway Commission. Some folks were early and loud in proclaiming, "It wasn't me!"

The recent series of revival services in 22 Baptist churches in New Orleans was certainly blessed of God. Some five hundred and fifty people were added to the churches. Valence church had several additions with unusual attendance. Rev. H. D. Jordan, pastor of Morton Baptist Church, did the preaching. My people feasted on the gospel messages brought by brother Jordan. Here are some few tributes the pastor heard: Jordan preaches like he believes what he preaches, he does not have to have notes, he puts his best into his message. Brother Jordan's work as visiting evangelist is constructive in every way. Brother Jordan and I worked side by side for nine years in three different schools. Baptists of Mississippi and especially Morton ought to be grateful for having brother Jordan in their fellowship.—Slater A. Murphy.

# EDITORIALS

## WHERE SIN BEGINS

The account in Genesis of the entrance of sin into the world is both literal and pictorial. We believe that there is given us in the third chapter of Genesis an exact historical account of what actually took place. We believe also that the scene was so laid and the conditions were such that what transpired had a pictorial or symbolic significance which reveals what is the essential nature of sin. In other words if you know the origin of sin you know the nature of sin.

The goodness and love of God, his interest in the world, his joy in it, his concern for the welfare of man made in his own image are clearly seen. God had said, "Let us make man in our own image." "So God created man in his own image; in the image of God created he him; male and female created he them." The language is so simple as to be redolent of the atmosphere of a nursery in the home. And the fatherly love and pride are shown in that God said it was very good. And his joy is further shown in what is said of him, "And God blessed them, and God said unto them, 'Be fruitful and multiply and replenish the earth, and have dominion, etc.'" Could anything show more pride in what was done?

His fatherly concern is further shown in the provision he made for them in the garden, and the protection which he threw around them when it is said that he made to grow every tree that is pleasant; but said, "Of the tree of knowledge of God and evil thou shalt not eat of it." The provision and the prohibition were alike the gifts of his love, and are alike for the good of man.

Here is man placed in a garden of plenty and of delight, with normal physical appetites and intellectual desires; and with the power of free will and choice. God told him what was for his good and left him free in the ability to obey or disobey. But he warned him, "On the day that thou eatest thereof thou shalt surely die." His happiness was assured as long as he chose to keep on good terms with God.

The temptation came. On one side was the voice of God. On the other was the call of the flesh, of the eyes, of the mind. The fruit of the tree of knowledge seemed to be good for food, it was pleasant to the eyes and desirable to make one wise. This appeal was strengthened by the suggestion of his wife and the fact that she had eaten of it. To these appeals he yielded and ate of the tree of knowledge of good and evil.

The turning point, the breaking point with Adam was that he broke with God. It was God that he was dealing with, and he turned away from the voice of God. He shut his ears to the voice of God which spoke in him. He shut his eyes to the warning and the promises of God. He deliberately turned God down, and turned away from him. Sin is the rejection of God. As it is said in Proverbs 1:25, 30, "But ye have set at naught all my counsel, and would none of my reproof." They would none of my counsel; they despised all my reproof.

Sin is not simply doing something wrong; it is not only injury done to ourselves or our fellowmen. It is turning away from God. It is ignoring him, and finally defying him, repudiating his authority and refusing to acknowledge his sovereignty. In all matters of choice and of conduct we are dealing with God.

When John says in his First Epistle that "sin is the transgression of law," he gives a definition of sin. But law is not impersonal. It is not an agreed standard of conduct. It is a revelation of the eternal, unchangeable and irresistible will of God. Whatever is out of accord with it, whatever ignores or violates it, that is sin. That is the nature of sin. It began there in Eden, and it is its essential nature to this day. "All things are naked an open before the eyes of Him with whom we have to deal."

## SINS STARTING POINT

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We turn now to the New Testament for interpretation and confirmation of what is said about its beginning in Genesis. You will find a very serious treatment of sin in Paul's letter to the Romans. In the first chapter and the eighteenth to the twenty-third verses. Notice that in the eighteenth verse he says that the "wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." Observe that he says "ungodlessness and unrighteousness." And notice that he puts ungodlessness first. He does it because it is first. Ungodlessness is breaking away from God. Sin consists first in breaking away from God, and then it develops and expands in unrighteousness.

This is not an accidental arrangement of words. The Bible is as exact in its language as any book of mathematics or science. You can't omit anything without getting the wrong result. You can't turn anything around and make it mean the same thing. Ungodlessness comes before unrighteousness.

That this is Paul's meaning is made clear in the verses which follow. For he makes the breaking with God the cause of all the wrong doing which follows. He says that originally man had ample knowledge of God to guide him. "The invisible things of him, since the creation of the world are clearly seen." And then Paul says, "Because that knowing God, they glorified him not as God . . . Wherefore God gave them up in the lusts of their hearts to uncleanness." And there follows such a catalogue of sins as makes the heart sick.

Sin began with a rejection of the will of God. And the only way of deliverance from it is the acceptance of the will of God as expressed in the authority of Jesus Christ. "The kingdom of God is righteousness, and peace, and joy in the Holy Spirit." Surrender to Jesus as Lord is our only hope of righteousness. "As many as received Him, to them gave he the right to become the children of God." "If thou shalt confess with thy mouth Jesus as Lord, and believe in thy heart that God hath raised him from the dead, thou shalt be saved."

—BR—

## ELIZABETH FILLED WITH THE SPIRIT

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Elizabeth was the mother of John the Baptist, of whom Jesus said that none greater had ever been born of woman. Great men have generally had great mothers. It is said of her and her husband, Zacharias, that they "were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." This will explain why they were selected to be the parents of Jesus' forerunner. It will also enable us to understand how and why the Holy Spirit came upon her in great power, so that she was said to be "filled with the Holy Spirit."

Peter said the Holy Spirit is given to them that obey God, Acts 5:32. God did not allow this conduct of Elizabeth and Zacharias to go unrewarded. The Lord will not give his Spirit to people who live in disobedience or disregard of his will. That would be mixing holiness and iniquity. It would be utterly destructive of the righteous purpose and work of God. If we desire to be filled with the Spirit we must be willing to give ourselves over completely to doing what the Lord commands. It is only upon a life and a soul like this that God can set the seal of his approval. To do otherwise would be to implicate God in unrighteousness and make him a participant in our sins.

We doubt not that Elizabeth had had evidences of the Spirit's presence and working before, but on the occasion of Mary's visit to her she is said to have been "filled with the Spirit." There are special manifestations and operations of the Spirit of God where we are brought into fellowship with the children of God. There is probably no Christian whose spiritual life is not quickened and enlarged by contact with other Christians. A lonely or solitary life cannot be a full life. David remembered with longing the time when

he went with the multitude to the house of God to keep holy day. It is only "with all saints" that we are able to "apprehend what is the breath and length and height and depth and to know the love of God which passeth knowledge," Ephesians 3:18. And Paul writing to the Romans expresses a desire to visit them that "with you may be comforted (parakletos) in you each of us by the other's faith."

We ought to learn that people need to be filled with the Spirit, not only for public ministry in the house of God, but for the fulfilment of the daily, ordinary duties in our own houses. No mention is made of any attendance of Elizabeth on public functions, though she doubtless had gone with others. But she was not in any sense a leader or official. She was a home body. She was to be the mother of the man who should go before His face in the Spirit and power of Elijah, of one who should turn many to God and prepare a people for the Lord Jesus. If she failed in her home ministry her son would find it difficult if not impossible to succeed in his. To fulfil the duties of a wife and mother requires the fulness of the Spirit no less than preaching on the banks of the Jordan, or than being governor of the state.

Of Elizabeth it is said that she was "filled with the Holy Spirit and lifted up her voice with a loud cry." When one is filled with the Spirit there is likely to be some outward manifestation of it. It may not always be noisy, but Elizabeth let it be known with a loud cry, and lifting up her voice. It is possible for us to have too much constraint and restraint. "Where the Spirit of the Lord is there is liberty." We need not confine our loud crying altogether to the football game. Religion ought to move us more mightily than an athletic contest. There ought to be some outlet for religious emotion to keep it from being stifled. "Quench not the Spirit." There is much said in the Psalms about making a joyful noise unto the Lord. If you holler when you are hurt, it would not be inappropriate to shout when you are healed.

It is interesting to notice what Elizabeth said when she was filled with the Spirit. For one thing she didn't have much to say about herself. She was thinking of her friend and kinswoman Mary. She rejoiced with her. She congratulated her. She pronounced the blessing of God upon her and upon the one whom she was to bear. "Blessed art thou! Blessed is the fruit of thy womb." People who are filled with the Spirit are not apt to think much about themselves. Their interest is in others.

Yea it goes further and deeper than this. She is made to feel her own utter unworthiness. "Whence is this to me that the mother of my Lord should come to me. Humility is characteristic of those who are filled with the Spirit. A group of young people returned from an early morning devotional service on the crest of a hill at a summer assembly. Someone asked, "Where have you been?" Their answer was "At the prayer meeting: don't you see how our faces shine?" Then came the gentle rebuke, "And Moses wist not that his face shone."

Then you will notice how the working of the Spirit of God began in Mary's heart. It is always contagious. Elizabeth's message was brief, but it awakened a song in Mary's heart and on her lips that has been sung down through the centuries. It is called the "Magnificat" because of the opening word of praise. "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior." You may read it all in Luke 1:46-55. It is a song of gladness and victory worthy to be sung down through the ages.

People who are filled with the Spirit will properly fulfill their home duties and they will start the flames of joy leaping in other hearts and spreading through the world. There is no limit to the service which can be rendered by one who is filled with the Spirit.

—BR—

The Baptist Messenger says, the hotels which expect to take care of the messengers to the Southern Baptist Convention are filling up rapidly. Fair warning.

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By A. L. GOODRICH  
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## LET'S GO

*By A. L. GOODRICH, Circulation Manager*  
Our Text: I Timothy 4:13a and 15b, "Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL."

Our Motto: "Ask the people, they'll subscribe."

## Daniels Church Jackson:

According to Pastor J. S. Deaton the Daniels territory offers one of the most challenging opportunities in Mississippi. A recent survey shows over 800 Baptists and over 1,100 Sunday school possibilities.

We were present at the prayer meeting service and many churches with more members have less in their prayer meeting service. And there were three additions—two for baptism.

Brother R. E. Everett is the capable Sunday school superintendent and rejoices over the fact that Sunday, April 16, saw 31 more than the previous highest attendance. Since January the attendance has doubled.

Mrs. Grady Harris, B. T. U. director, is also rejoicing over the fact that the B. T. U. has doubled in attendance since January 1.

Mrs. J. L. Thompson is president of the W. M. U. The three circles meet weekly and function in a fine way.

The choir is doing splendid work led by brother D. W. Fortenberry.

Since February 1, there have been 31 additions with others expected during a coming revival.

We told them the merits of the EF plan. The pastor endorsed it and three people (the pastor was one) guaranteed two-thirds the monthly cost.

Hinds county's subscribers are listed as follows: CLINTON 130 and 14 R.F.D., CALVARY (Jackson) 665, First (Jackson) 39, Jackson 73, Dixon 2, UTICA 31, Salem 6, BETHESDA 61, Oakley 1, Raymond 14, DAVIS MEMORIAL 115, BEULAH 74, SIWELL 10, POCOHONTAS 21, Edwards 1, Terry 13, New Hope 1, Parkway 17, New Salem 5, VAN WINKLE 30.

## Amory:

For almost nine years, Rev. J. F. Measells has been pastor at Amory. And the longer he stays, the stronger he grows. We told the deacons about the EF plan, they liked it, recommended that the church adopt it and the church did. While in Amory we also had the privilege of speaking at the business session of the W. M. U. Both the deacons and the W. M. U. received us cordially. And next to home, we know of no better place to spend the night than in the home of the Measells.

Monroe County has Record subscribers listed as follows: Hamilton 13, AMORY 128, Smithville 1, Greenwood Springs 1, Aberdeen 10 and 1 R. F. D., Prairie 1.

## Plantersville:

At Plantersville we spoke to the Sunday school and the auditorium was almost full. Several trucks run regular routes and the people do come. Pastor Brooks was sick but later reports are encouraging. Brother C. L. Bucy as well as all the Plantersville Baptists showed us many courtesies. They hope to adopt the EF plan soon.

Plantersville church is in fine shape, the people not only have a mind to work but do work. All the organizations are functioning in a worthy way. Lee county's subscribers are listed as follows: Tupelo 17, Shannon 3, BALDWYN 90, Guntown 3, Saltillo 4, Plantersville 9, VERONA 50, Nettleton 3, Bethany Church 1, Mooreville 2.

## Harrisburg (Tupelo):

This growing young church is in a fast growing section of Tupelo. Dr. Brooks divides his time between Plantersville and Harrisburg.

We were fortunate enough to be present to hear the choir present a most helpful musical program built around historic hymns. Dr. Brooks' talented daughter had prepared the program and ably led in its presentation.

At the close of our explanation of the EF plan

one brother said, "Even though I am a deacon, until two months ago I did not know that there was such a thing as the Baptist Record."

Several of the deacons expressed the hope that the church would soon adopt the EF plan.

## Brewer (Lee County):

Rev. O. H. Richardson is the pastor at Brewer. Brewer is one of Mississippi's fine farming sections. Although a singing was scheduled for the regular preaching hour, the church graciously gathered early in order to provide time for us to present the EF plan. One man present, not a member of the Brewer church, liked it so well that he offered to pay \$10.00 yearly toward the cost of the EF plan. Pastor Richardson hopes to have the plan adopted, probably by the time this appears in print.

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## WHERE THERE'S A WILL—

Dear brother Goodrich: I made a canvass of the membership as I said, but failed to get every family plan on. I would not let that defeat me, so I went to work, and I am sending half the families of the church. That you may know how the people like the paper, the first afternoon I secured thirteen subscriptions. I will not quit. I hope to get the rest sometime. Several would like to have the paper but are not able to take it. I knew they were not able to take the paper but I gave them the chance.

I am proud of the circulation this week. I hope we can soon have a circulation of 20,000.

May the Lord bless you in your work. We are praying for you and doing all we can to help put the Record in all the homes of the state.

Our work is moving along very well.

R. A. Collier, Mashulaville.

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## WHERE THERE'S A WILL—

Dear brother Goodrich: Enclosed are the subscriptions to the Baptist Church from almost half the families of Shelton Church, Jones County. We hope to get others soon. These were secured at the close of the morning service last Sunday. The folk were eager to subscribe to their own paper.

As a student pastor, I see the great need of the Record's going to each family each week. I am planning the Every Family plan in the other churches which I am trying to pastor that are not already subscribing.

G. G. Mooney, Clarke College, Newton.

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## THE EF CHURCHES GROW

Dear brother Goodrich: With the changing church roll, it becomes necessary for us to change the list of subscribers from our church. Glad to say it is on the increase.

Beginning with May 1st, let the list enclosed displace the one you now have from our church. Thanks very much and don't forget to send out the statement.

C. W. Baldridge, Inverness.

—BR—

LOVE SERVES—(Continued from page 8)

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hearts very sure that the constraining love of Christ will lead us in this next effort to magnify this work and glorify His holy name.

"God's work cannot be done without love," said Moody. True love sanctifies and glorifies the service we attempt for Him. His commission defines the boundaries of our love. We must bring our prayers, our interests and our love into the big mold of his world-wide commission.

"And Jesus came to them and spake unto them saying 'All authority hath been given unto me in Heaven and on earth. Go ye therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I commanded you; and lo I am with you always, even unto the end of the world.'" "Obedience to this final command of the crucified and risen Lord is the LOVE test that He gave to His church and will be the basis of our future reward or condemnation. To carry out this commission is the main business of every blood-bought disciple. We are blood-bought disciples. We must obey."

Remember next week the meeting at Mendenhall, C. C. Jones, pastor, C. Z. Holland assisting. Meeting continues at Calvary Church, Jackson.

Dr. J. W. Shephard of the Baptist Bible Institute preached at Clinton Sunday morning and evening in the absence of Pastor Middleton who was helping in a revival meeting in Knoxville, Tenn.

Dr. John R. Sampey, president of Southern Baptist Seminary, Louisville, Ky., addressed the chapel audience of Southwestern Baptist Seminary on three days of last week. Dr. Sampey's messages on the duties of the shepherd of the church were most helpful and inspiring.

Six years ago our Foreign Mission Board had only 373 missionaries on the field. Now there are 437 in 16 fields. In this time 157 new missionaries have been appointed and 32 former missionaries reappointed. Sixty two have been retired on pensions provided by the Relief and Annuity Board.

The Pastors' Conference meeting at the Southern Baptist Convention will be at the Municipal Auditorium, Tuesday, May 16, and the morning of the seventeenth. Mr. Lawson A. Cooke, secretary of the Southern Baptist Brotherhood, will speak on "The Pastor As His Men See Him." President L. R. Scarborough speaks on "A Crusade for Souls." Dr. L. E. Barton on "Spiritually Appresembling Christ." John A. Davidson and S. J. Ezell will speak on "Mobilize, Organize, Evangelize." Mrs. J. W. Dawson will speak on "The Pastor As His Women See Him." Ellis A. Fuller will preach. Glen E. Wiley will have the Bible reading and prayer period. W. H. Knight will speak on "The Pastor's Soul-Winning Group." R. Q. Leavell will speak on "Pastoral and Perennial Evangelism."

The Mississippi Baptist Education Commission met in joint session with the trustees of Mississippi Woman's College at Hattiesburg on the night of the twenty-first. It was theirs to work out plans for meeting the requirements of the Southern Association of Colleges for complete standardization. The trustees believe that this has been done. Some of these conditions are subject to approval by action of the Mississippi Baptist Convention. There has never been any question as to the character of work done at the college, and for this reason there will be no bar against the graduates of the college teaching in Mississippi schools. The weak spot indicated by the Association of Colleges was in the shortage in endowment. The campaign for this was never completed. And that will be the next undertaking jointly of the trustees and the Education Commission. While students from the Woman's College will be acceptable as teachers in Mississippi the Southern Association represents other states besides Mississippi. And it is the desire of the college administration to meet all the conditions necessary to standardization so that the work may be acceptable everywhere.

When an item of temperance legislation was before the Mississippi legislature, we sat in the gallery and listened to the arguments for and against. One member of the house was vociferous in his advocacy of the licensing of liquor. He said the town in which he lived had solved the liquor problem. They had done away with bootlegging and all such by simply allowing saloons to be opened in the town violating the state law. Now the temptation to drink surreptitiously had been removed, and they had an orderly community. Soon after this the pastor of the Baptist church in that community wrote us that conditions there were a disgrace and that the good people of the town were heartily ashamed of it. Also soon afterward the federal officer whose business it was to apprehend those who violated the federal law, arrested a bunch of bootleggers right in that community. And more recently we were informed of the tragedy of a young man who had gone to the town as a fine product of a Christian home and a Christian college. He lost his position through drink, and finally in utter despair of regaining his self-control committed suicide. Broken hearts and broken homes are left in the trail of this iniquitous business wherever it is allowed.

**WELCOME TO WORLD BAPTISTS**  
**Charles E. Maddry, Executive Secretary**  
**Foreign Mission Board**

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Richmond, Virginia—(F. M. B.)—The Baptists of the world are to meet in Atlanta, July 22-28, 1939. Messengers from every land, where there are organized Baptist churches, will cross the wide seas to foregather in Atlanta for blessed fellowship with their brethren and sisters of like faith. The Baptist household of faith has grown in a phenomenal way since the World Alliance met in Philadelphia in 1911. There are today more than 12,000,000 Baptist church members in the world. By far the largest single group within this wide fellowship is to be found within the bounds of the Southern Baptist Convention. Nearly one half of all the Baptists in the world hold membership in the white and negro Baptist churches of the South. We consider ourselves highly honored in having this world-wide religious group of like faith and order meet within the borders of our Convention. We extend to them a warm and generous welcome to Dixie Land.

The Alliance is meeting also in a critical and momentous hour. Cruel and devastating war is raging in Spain and in the Orient. On every hand there is strife and aggression. The ghastly spectre of racial and religious persecution has appeared in many lands, and in many countries today people are persecuted and ill-treated because of their faith or because they happen to belong to some ethnic or racial group. In many political areas of the earth today, both civic and religious liberty have been crushed beneath the heel of the despot and dictator.

It is good, therefore, that the Alliance is meeting in America and in the South, where there is still to be found civil and religious liberty. Thank God, every man in this broad land can worship God according to the dictates of his own conscience.

Today as never before, the whole world sorely needs the Baptist message and witness. One hundred and fifty years ago Baptists led in the movement in America that gave us religious liberty; and it was largely upon the persistent and stubborn insistence of Baptists that the Founding Fathers at Philadelphia wrote into the organic law of this land that all men, of whatever race or color or condition in life, should have the right to worship God, or not to worship, as they might elect, according to the dictates of their own conscience. We must, as a world group, bear witness in Atlanta to that sacred and God-given right.—The Commission.

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**FIFTH SUNDAY PROGRAM**  
**"EVANGELISM"**

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To be held with the Port Gibson Baptist Church in Port Gibson, Miss., on the fifth Sunday in April, 1939.

10:30 to 10:50—"The Significance of a New Testament Revival in Relation to the Local Church and its Organizations," Rev. L. Reed Polk.

10:50 to 11:10—"The Officers and Leaders of the Local Church in Relation to a New Testament Revival," Dr. J. V. May.

11:10 to 12:00—Sermon, "The Need and Purpose of a New Testament Revival," Rev. Wayne E. Todd, Clinton, Miss.

12:00 to 1:00—Lunch hour.

1:00 to 1:30—"A Revival in Relation to the Unsaved in Reach of the Local Church," Prof. C. E. Harris.

1:30 to 2:00—"The Revival in Relation to the Unchurched Christians in the Church Community," Rev. John W. Cook, Union Church, Miss.

2:00 to 2:30—"Prayer and Singing as Factors in Revival of the Local Church," Rev. John Wade, Pattison, Miss.

2:30 to 3:00—"The Holy Spirit as a Factor and Agent in the Revival," Dr. W. L. House, Jackson, Miss.

3:00 to 3:20—"Why Have a Revival in Every Church and Community in Union Association," (open forum), led by R. A. Eddleman.

**DENOMINATIONALISM**

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We are reminded in an article by Dr. W. C. Taylor, in the Western Recorder, that after the "preaching mission" in the South, two years ago, "Brother Stanley Jones boasted of two things in 'The Christian Century.' One was of how he had decried denominationalism and argued for unionism in the foremost Baptist pulpits of the South and had been vigorously applauded." This is additional evidence that there are men craven enough to acquiesce when they hear uncompromising words of their natural mother or their alma mater of their state.

We heard an echo of the very same sentiment from a Baptist pulpit not long since, but it was coldly received. Not all Baptists applaud when they hear stock abuse of adherence to principle, which is about what decrying denominationalism is.

Denominationalism is not lack of Christian charity, nor bigotry, nor contemptible ignorance, though those who speak ill of it would like to make it appear one or all of these things. Denominationalism is firm adherence to what those who are members of the various denominations regard as essential Christian truth, and are zealous in propagating as such. The lack of Christian charity is with those who endeavor to hold them up to scorn and contempt.

The fact is, denominationalism has greatly promoted our holy religion. Before the Reformation the world was measurably free from denominationalism; there was one great church which liked to be thought of as the church universal, the Roman Catholic Church. This church branded dissent and tendencies toward denominationalism as heresies and ruthlessly repressed them. But the Reformation brought a change. Luther and the denomination named for him have insisted on the great Christian principle of salvation by faith rather than by sacrament; the Church of England, in its Thirty-nine Articles, has maintained that there is nothing magical in the bread and wine of the Lord's Supper and has largely freed Protestant Christianity of those idolatrous elements and practices which the Roman Catholics still foster; the English Independents and the Scotch Presbyterians have helped to free the Christian world of formal liturgies, while the Baptists have stood for full liberty of conscience and separation of church and state for the competency of the individual with God and the consequent abandonment of infant baptism.

Now, it does not seem to occur to those who so much deplore denominationalism that there is one easy way to church union, one which would make a complete job of it once and for all, and that is to go back to the point at which all this denominationalism began into the bosom of the Holy Roman Catholic Church, and accept the Pope as God's vicegerent on earth. This is the very thing our Roman Catholic brethren are urging us to do. They would be much pleased to have us abandon our "heresy," exchange our preachers and prelates for priests and cardinals and popes, and free the world forever of this curse of denominationalism.

Of course, those who talk day and night against denominationalism are as averse as any others to a return to Roman Catholicism. They do not want church union on any such terms. However, the church union which they have in mind, which some have called "Neo-Catholicism," is hardly less objectionable. Like the return to Rome it would entail the abandonment of what those in many denominations regard as Christian principles. For Baptists it would mean another Lord, another faith, another baptism, and ultimately the acceptance of Unitarian views of the Christian religion. The faith of Baptists is in a crucified and risen Lord; they stand for believers' baptism; they stand for that great conception of the competence of the individual with God without human intermediary or priest or sacrament. When one cries out against denominationalism in a Baptist church he should know that he is crying out against these great and ennobling principles for which Baptists are

**MESSENGERS TO THE BAPTIST WORLD ALLIANCE**

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Any member of any Baptist church cooperating in the work of the Southern Baptist Convention may be a messenger to the Sixth Congress of the Baptist World Alliance in Atlanta, Georgia, July 22-28, 1939, on personal presentation of certificate bearing my signature as authorized by the Southern Baptist Convention, and payment of the Alliance registration fee (\$2.50 for the entire congress) after reaching the Alliance auditorium in Atlanta.

Those entitled to certificate from me may secure them—

(1) In person at special Baptist World Alliance desk open at certain hours in the auditorium during our Convention in Oklahoma City, May 16-20, and at the Southern Baptist Convention desk in the Atlanta auditorium during the Congress in that city; or

(2) By mail from my office at 161 Eighth Avenue, North, Nashville, Tennessee. Please do not send any money to me but write very plainly your name, address, and church, and enclose a stamped envelope for reply. Each and every name must be card-indexed in my office when the certificate is issued. Hence, batches of unsigned certificates cannot be sent out. However, it would lighten our load if pastors, and others, should send names (each with address and church) of any number expecting to attend the Alliance so that we can send all under one cover to one address.

No appointment (by church or pastor or state secretary) is required, nor is there any limit to the number of messengers from any church, association, or convention.

Cooperation in this labor of love will be greatly appreciated.

Hight C. Moore, Secretary,  
Southern Baptist Convention.

—BR—

**"SO GOOD AND KIND OVER THERE"**

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A man from off a shanty boat on the river front at Vicksburg, speaking of the Baptist Hospital, said to me, "They are so good and kind over there." We were riding back to Vicksburg, having left his wife at the Baptist Hospital where, under Christian treatment, she is being given a chance to walk once more. Five children are on that little one-room boat expectantly waiting the return of their mother, hoping that somehow she may be able to walk after years of confinement due to an automobile wreck.

This would be just another human interest story for me if I were not on the board of trustees of the Baptist Hospital, and did not know that hundreds of similar cases could be found, but we don't have the funds with which to care for them all—and one reason we don't have the funds is that the laws of Mississippi make it impossible for you to will one cent to our Christian institutions. We cannot build up an endowment like great hospitals in other states because the state laws will not permit.

Of course, if you want to leave your money to build a skating rink, an amusement park, or even a home for friendless dogs and cats, I suppose you could do so, but not to a Christian school or orphanage or hospital. The law which forbids this is known as the "Mortmain" statute. Baptist institutions have suffered for years from this law which discriminates against Christianity, but now we have some recourse.

On November 7, you will have opportunity to vote as to whether you want this law repealed or not. Unless you vote to repeal you are actually casting your influence to continue a state regulation which is definitely hurting our work in Mississippi. Failure to vote will place you on the side of the ones who do not want our institutions to have opportunity for greater usefulness.

W. R. Rogers.

striving to gain acceptance. Be he Stanley Jones or a deluded Baptist, he does not deserve applause.—Biblical Recorder.

It was a great His own image the works of His God shouted for world He had and fish of the that could answer commune; so when man began of all, the reg with God.

Was it not a in the likeness omnipotent God Infinite becoming all; the infinite of sinful flesh, unrighteous. He us. It was a g of God, the etc come man, to would heaven l the Trinity ab birth, "Glory to peace, good wi sion of the So redeemed men glory.

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FOUR GREAT DAYS  
Rev. H. V. Andrews

It was a great day when God made man in His own image and likeness, and set him over the works of His hands; "when all the sons of God shouted for joy." He was pleased with the world He had made; with the animals, birds and fish of the sea; but He found not a being that could answer to Him, with whom He could commune; so He made man. It was a great day when man began to walk the earth as master of all, the regent of the Creator, and to walk with God.

Was it not a greater day when God was made in the likeness of the man He had made, when omnipotent God appeared in human form, the Infinite becoming as the finite. This was not all; the infinitely holy God came in the likeness of sinful flesh, the Righteous becoming like the unrighteous. He who knew no sin became sin for us. It was a great day in heaven when the Son of God, the eternal Christ bade farewell to become man, to live and suffer as a man. What would heaven be like with the Second Person of the Trinity absent? Yet the angels sang at His birth, "Glory to God in the highest and on earth peace, good will to men," for the sacrificial mission of the Son meant an innumerable host of redeemed men, the bringing of many sons to glory.

Another great day in the history of heaven and earth was the day when the God-man submitted to man's great enemy, and went down into death and the grave, in seeming defeat; His enemies rejoicing while the silence of death held Him as its prey. It was darkness, deep darkness on earth for all who had fixed their hopes on Him; it was the darkness that precedes the dawn. God's day began with a night period. "There was evening, and there was morning, the first day." The world's night has been long. Stars have appeared, giving a measure of light to all who love not darkness. Jesus came in the fullness of time, the light of the world. Light came to the few who accepted Him; but the world loves the dark, hence the night still prevails. Jesus' night of death was brief, giving place to the glorious Easter morning, with its message "He is not here, He is risen"; and with all the powers of darkness in grim defeat.

The purpose of this great event, the night of death and the Easter day, is as wonderful as the event itself. It was to redeem man who had lost his God-likeness through disobedience, choosing his own way instead of the God-planned way, thus becoming sinful and under the curse of sin, which is death. It was to deliver men from death, which is separation from God as well as physical death, that the God-man went down into death. "He tasted death for every man," that men might be free from it and the fear of it. This was the dark period which was followed by a morning without a cloud, the great Easter day of the resurrection, with its victory over the powers of darkness.

There is another day toward which heaven and earth looks with joyful expectation. It shall be a great day in heaven when Christ takes to Himself His great power, and comes forth at the head of the armies of heaven, to subdue all opposing forces. It shall be a great day on earth when He appears, striking terror to His enemies; bring every knee to bow in submission to Him, and every tongue to acknowledge His lordship, His royal right to universal rule. It shall be a great day for the followers of Christ, for the redeemed of all ages, all who have suffered reproach for His name, and have owned Him as Saviour and Lord. Then shall come to pass the resurrection of the sleeping believers and their transfiguration, together with that of the living saints, their ascension to meet Him, to be forever with Him and to share with Him as joint heirs in all that is His. It shall be one long eternal day of supreme joy, without a tear. It shall be a great day for all creation. The soil that has long borne a measure of the curse due to man's sin, shall then be free from thorns and weeds, including rag weed. In the animal king-

dom there shall be peace. The fear of the stronger destroying the weaker shall cease, and the lamb and the lion shall lie down together. Then righteousness shall cover the earth and men shall learn war and crime no more. This shall be the greatest of all days, when a thousand years shall be as one day, with the Prince of Peace as Lord over all.

—BR—

SPIRITUALISM  
By A. L. Goodrich

—O—

Spiritualistic belief, or the ability to communicate with the dead, is not modern, every age having had its exponent. In the latter part of the eighteenth century Swedenborg claimed communion with spirits.

In 1846 Angelique Cottin, a French peasant girl aged 13, claimed miraculous powers. Her sponsors said she was charged with liquid electricity. She could turn over tables and chairs even by coming into a room, so they claimed. French scientists failed to find out her secret. However, the secret was discovered. She had developed remarkable power in her leg muscles and could overturn tables with them without detection.

Tacitus, the Roman historian, tells us that Vespasian, while at the shrine of Serapis, saw the spirit of Basilides materialize in his presence.

Clement of Rome is reported to have said, (before becoming a Christian) "I will go to Egypt, inquire for a magician and induce him to call up a soul from Hades by the art which is termed necromancy."

But present day Spiritualism began with Kate and Margaret Fox at Hydesville, N. Y., who were six and eight years of age when the events leading to the establishment of Spiritualism began.

The house into which they moved had the reputation of being haunted. The Fox girls found that they could make a noise with their big toes. Beginning as a joke based on the reputation of the house, the girls found that they could mystify their parents. The farther they carried the joke, the deeper they became involved. So seriously did their parents take the noises that the girls feared to reveal the truth.

For instance, one girl would hold up a number of fingers and "mysteriously" the same number of taps would be heard (big toe noises). Or when asked the age of one of the girls the correct number of taps would be heard. Naturally knowing their own age it was no trouble to make the correct number of raps with the great toe.

Another sister, Leah, who was twenty years older than Margaret, came home during the excitement and very soon discovered the secret of the rappings. She also saw the monetary opportunities it presented. So for forty years she kept the two younger sisters from telling their secret.

However, in 1888 Margaret Fox testified to the fraud of all her acts, details of which may be found in "The Deathblow to Spiritualism," by Reuben B. Davenport. She also gave a public demonstration in New York, showing how the mysterious rappings were performed with her big toe. In an interview with New York reporters she said, "I know that every so-called manifestation produced through me in London or anywhere else was a fraud."

With three possible exceptions, all mediums submitting to investigation have proved frauds. These are Mrs. Piper, Homer, and Stanton Moses.

Homer's work was generally done for small groups who were also sympathizers.

Moses was a preacher and many questioned his sincerity since his control largely used homiletic terms, leading critics to suspect that the source was Moses, the preacher.

Mrs. Piper was never detected in fraud, though she was under suspicion.

If only three mediums in a century have been able to avoid detection, it at least, casts the gravest suspicion on all.

Houdini, probably the greatest of all magicians, gave twenty-five years of intensive study

to Spiritualism, and after attending 100 seances, in 1919 denounced it. He studied all its literature and declared that he found no incident that he considered genuine and that could not be duplicated by human power. And remember that Houdini really wanted to believe in Spiritualism.

F. W. H. Myers left a sealed envelope with Sir Oliver Lodge. The message was to be kept intact. Myers hoped to return as a spirit and reveal the message of the envelope. This was in 1891. In 1904 Medium Madame Verrall claimed to have received a message from Myers. But when the envelope was opened, the message bore no resemblance to the message the madam claimed to have received from Myers (see Boirac, "The Psychology of the Future," page 278).

Evidently Howard Thurston, the magician, found nothing on the other side to confirm his belief in Spiritualism as expressed while living. If he did, he played his living friends a dirty trick as shown by the clipping below:

"New York, April 13—(AP)—Joseph Dunninger, president of the Universal Council for Physic Research, today announced the late Howard Thurston had failed thus far to keep a promise to return from the spirit world." Mr. Dunninger said he and five companions, all skeptics of physic phenomena, had kept a vigil last night over a glass containing an image of Rameses the Second. Before Mr. Thurston's death, three years ago today, Dr. Dunninger explained the magician gave him the image with a promise that he would return from the spirit world, break the glass case, and knock the image down.

"We sat watching the glass case with its image for an hour," Mr. Dunninger said, "and nothing happened. It was the third year that we have done so."

The daily papers recently carried a report that Mrs. Houdini had given up hope of communicating with her deceased husband. Before his death he and she agreed on the message he would bring back (if he could) and the circumstances under which he would appear. Having failed in both, Mrs. Houdini publicly proclaimed her disbelief in Spiritualism.

Some of the methods, according to the Spiritualists, of communicating with the dead are: raps, table tilting, moving furniture, spirit photographs, slate writing, conversation through mediums and playing musical instruments.

Magicians explain these in various ways. Steel uppers on shoes allow a foot to be removed and perform various stunts while supposedly held down by the feet of spectators.

Spirit photography has been explained by some as possible by the use of sulphocyanide of potassium for red; ferrocyanide of potassium for blue and tannin for black. Pictures made with these are said to be invisible. But when sprayed with tincture of iron the colors come out. An ordinary magician can do this without detection.

An unanswered question is: Why do mediums require little or no light for a seance? The Bible says something about darkness.

We must keep in mind the fact that among its followers it is a religion and not a stage performance. The worshippers who attend the sittings believe that the mediums work by supernatural means. They attend seeking a demonstration of immortality through a physical phenomena. If failures occur, they blame it on some enemy present.

(To be continued.)

—BR—

Luther J. Holcomb is now engaged in a revival with the First Baptist Church, Gadsden, Ala. Dr. Leonard O. Leavell is the pastor.

Lawrence County Association will have a fifth Sunday meeting April 30 at Shiloh church, near Sontag.

Pastor B. E. Phillips has been kept in with a case of influenza for a week, and he is about to agree with the Irishman who said when he had the flu he was sick three weeks after he got well.

—BR—

New patient: "You say they don't give you anesthetic in this hospital?"

Old patient: "No, they just bring your bill in advance."

### DELEGATES TO SOUTHWIDE W. M. U. CONVENTION

"Delegates to the annual meeting of Woman's Missionary Union shall be selected from the list of those sending their names to State W. M. U. Headquarters office not later than two weeks prior to the annual meeting. The appointments shall be based on an equitable distribution according to districts and one delegate from each district shall represent Young People's organizations."

Please send your name if you expect to attend the convention at Oklahoma City. The W. M. U. meeting opens Monday evening. We want a full delegation.

—o—  
**LOVE SERVES**  
Mrs. Ned Rice

Our watchword for the year brings to us the thought of love. "For the love of Christ constraineth us" is a challenge to the Christian heart for love-prompted service.

If every purpose and plan are motivated by the love of Christ our service will be of the highest type and we can be sure that such service is acceptable and well pleasing to the Heavenly Father.

When we meditate upon the Father's love, His guidance day by day, His merciful kindness to us, His leadership in our efforts and when we remember that He expressed His love in the gift of Jesus the Savior, our souls are filled with the desire to serve Him with all our hearts in faithfulness and devotion thereby expressing our love to Him.

The Lord made a question mark out of love when he asked Peter "Lovest thou me?" emphasizing it by using it three times and each time he said prove it. If ye love me keep my commandments he has said to his followers. What has he commanded? Go tell others, give the message of life to those who have it not. Witness for me at home and abroad by your lives, by your words, by your deeds, by your possessions.

Woman's Missionary Union offers splendid opportunities for witnessing through the avenues of prayer, study and service and Woman's Missionary Union offers a program big enough to challenge every woman, every boy and girl in every nook and corner of our fine state, the biggest task before us is to enlist the unenlisted ones.

The organized groups, the individuals composing those groups must see first the importance, the necessity for enlisting those who apparently are not interested. Our major task lies here my friends. Think of the fine material not being used, think of the comparatively small number who are responsible for the encouraging reports our two secretaries bring to this meeting, then think of the possibilities with this number doubled in organizations and membership! Is that a challenge to your heart and mine? And Jesus' plan was the best, we must win them one by one, there are no mass movements in this work.

Our minds go back to the great missionary Paul when he won the business woman of Philippi in that little prayer group, he thought it worth his time and effort (and he was a busy man) to sit and talk to that handful of women of important things, things he considered fundamental in his own heart and life. Such a simple thing it seems and the thing we can all do. Look at the results. Paul multiplied his own service over and over through this one he enlisted.

Our hearts and minds are directed particularly to this line this year, with our denomination majoring on Evangelism, with our missionary theme, "The Great Commission—Our Mission," before us month by month in our programs. We will be wise to recognize the responsibility and give ourselves unreservedly to it.

In speaking of Enlistment we are sure that success hinges on how completely in earnest we ourselves are and how devotedly loyal we are to our opportunities. Are we working at the task in a more or less perfunctory way, from a sense of duty, from a mere sense of pride in our work or is it a vital thing to us? Does the love of

Christ constrain us? How much of this love is ours? The love of Christ is underscored in the blood of sacrifice, it explains the cross. Love like that should strike a light in our hearts that will burn out all selfishness and indifference.

The achievement of victory for the Jubilee Year thrills us but does this victory—the required gain in groups, in memberships, in gifts—represent our best? Can we not follow this victory with greater gains this year?

We have a big place for emphasis as we reflect upon our Jubilee gains. We have added to our number of organizations over 300 new groups. How we rejoice in this enlistment victory!

Now these groups must have definite supervision, encouragement, systematic and sympathetic help to keep them alive and in a healthy growing condition. Here is one of our weak places, our loss each year is discouraging. It isn't as difficult to organize a new society, or an auxiliary as it is to foster it, to stay with it and give it the required help that it may develop self-reliance, independence and strength necessary to future growth. Can we not plan in some practical and definite way for each society near one of these new ones to have at least monthly contact with this new organization? See that they have the missionary magazine, see that they use the missionary program, see that they observe the prayer seasons, this insures growth; gradual growth that is steady and sure will follow such effort and pay fine dividends in Kingdom expansion. If you don't remember anything else I have said in this message please hear this: let us nuture and lead into larger growth and activity our new organizations this year.

We have yet an appreciable number of societies and auxiliaries not sharing in the benefits of the Prayer Seasons. To be practical again and come to the level where we are trying to serve, can we not make plans to remedy this condition? Here's a place where we can serve, prompted by our love for Him who gave prayer such a large place in his life here among men. The groups who know the blessings which come as a result of the prayer weeks can reach out to neighbor groups who do not know and seek to draw them into the prayer circle. We know there's contagion in enthusiasm, one heart on fire strikes a light in another heart and the circle widens. Would a hundred per cent in organizations observing the Weeks of Prayer be too high for our objective? and work this through the associational superintendent and young people's director. When we meet to study about and pray for Christ's missionary program we are constrained by His love to do something about it, this makes a fine opportunity to further promote missions.

Equally as helpful are the other prayer plans of our union. Someone has called prayer the "oil of the kingdom." Oil is power producing, it prevents friction and wear. Oil makes smooth and quiet what would otherwise be rough and noisy. This oil of the Kingdom helps us put our spiritual ideas into practical use. It stirs us to remember the needs of all people for the help we ask for ourselves. We would do well to pledge ourselves to go deeper and further in our prayer lives. We say we love the Savior, we can prove the sincerity of our love by the quality of our service, by the consecration and dedication of our lives to His purposes.

If preaching the gospel to the people of all nations and teaching them to observe all things whatsoever Christ commanded, is accepted as the mission of all who profess to be His followers, then we should be tremendously interested in the news concerning the progress of the Kingdom. It is the purpose of Mission Study to find "the steppings of God now heard in all parts of the world" and having found them to follow Him.

When we study the peoples of the earth, their background, their customs, their present situation and spiritual needs, all racial prejudice is removed. Jesus drew no boundary lines in race or color, geographically or spiritually. His commission which is His missionary program was all-inclusive. If this commission is our mission, then love demands that we tell the story to all

people. "We've a story to tell to the nations that the Lord who reigneth above, hath sent us His Son to save us and show us that God is love." Do we love to tell the story? Are we willing to help others go where we cannot, with the story, "that all of the world's great people might come to the truth of God"? Such willingness is prompted by the constraining love of Christ.

"Serve the Lord with gladness." Serve him with all your heart, "for ye serve the Lord Christ." The constraining love of Christ will prompt our serving him through the great avenue of the missionary education of the young people.

That is a lovely story of the vision the great artist of Italy had when he called DaVinci to him and told him to finish the work on his masterpiece he was unable to finish because of ill-health. This young man lived up to the confidence placed in him and responded to the encouragement given him by the older friend. All the world knows about and rejoices in the fine work done by Leonardo Da Vinci.

We can do no better thing than see that these boys and girls of ours are in our camps where they have opportunities to know and hear our Southwide leaders and S. B. C. missionaries. Make provision for them to have such inspiration and information and then watch results. We would emphasize the importance of representation at the Southwide Y. W. A. Camp at Ridgecrest June 20-30, ten full, happy, profitable days with the best to be offered in leadership, speakers and attractive features. We want to continue to increase the good attendance at our Statewide and District camps and house parties, give the boys and girls who attend, upon their return the privilege of telling the mother organization as well as their own group, their impressions.

Again we would call attention to the young people's magazines and the fine advantage in each member having his own copy month by month. If the parents cannot provide these magazines it is good policy, we believe, for the mother organization to do so. See that the boys and girls read them, keep the list of the readers, make much of such practice. There are many attractive ways to do this. We magnify missions in our auxiliaries by such methods.

We are very sure that the most abiding work we can do is with our young people. Tomorrow's future depends on today's activities. "Only as Christian women pray together, study together and work together through the children can we hope for the new world where Christ shall reign."

The constraining love of Christ gives us the perspective of the future which is so dependent on the training of youth in this today.

As we enumerate the avenues of service open to us we would bring to attention the W. M. U. Training School and its future. One of our Jubilee aims was to help care for the removal and improvement of this school. Mississippi went beyond her goal and did so with joy and enthusiasm. It isn't necessary again to go into the why of moving the school to another location in Louisville. We are all conversant with the necessity. We do need to know that the movement is being launched to begin work on the new plant in the near future. The plan is to add the necessary amount to that now in hand and provide adequate buildings soon. It is heartening to know that one third of the needed \$250,000 is in hand and we are persuaded that if we follow the inspiration and encouragement resultant from the fiftieth birthday celebration of our Southern Union it will not be a difficult task for our state to share with the sister states in the worthy ambition of having the new school ready for early occupancy.

We all know that the maintenance and upkeep of House Beautiful is the responsibility of Woman's Missionary Union and it is ours to provide suitable and needed quarters. In the contemplated building program we would all say "build for the years!" The graduates of this great missionary school join hands around the world in missionary endeavor. We feel a pardonable pride in its past and we look to its future with hope high in our

(Continued on page 5)

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## The Baptist Record

Published every Thursday by the Mississippi Baptist Convention Board

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Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

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## East Mississippi Department

By R. L. BRELAND

### BROTHER G. C. COST

Grover Cleveland Cost was one of the good members of Coffeeville Baptist Church. He was always present unless hindered. His wife was teacher of the Adult Women's Class. His home was an ideal home. Husband, wife and one fine son who has one more year in Vanderbilt to finish his course as medical doctor. It was a great joy to visit in it.

On Friday morning early a gun was heard to explode in his room. Wife rushed in and found him dead. No reason was given, no intimation of such an action.

To his widow and son my sympathy is extended. May God console.

—o—

A letter from the Crews sisters of Philadelphia tells us that Rev. T. J. Blass has taken over the Fundamental Baptist work in that section served by Rev. L. T. Grantham. The future plans of brother Grantham are not revealed.

—o—

Brother Kermit Cofer of Water Valley Church says that they will begin their revival meeting the third Sunday. Rev. Barney Walker is doing the preaching and Otis Thompson is leading the singing.

Rev. A. H. Childress will assist Rev. Z. B. Kitchens in the revival meeting at Mt. Siani Church, Neshoba county this summer. A letter from Rev. T. T. Gooch of Oakland tells us that Rev. Herring has been called as pastor of Sylvarena Church, Yalobusha county, and will spend the summer out there. He is in the B. B. I. this winter.

A letter from Mrs. Bettie Lewis formerly of Newton, tells me that she is living with her daughter, Mrs. Robert Weems at Forest.

A word from Dr. J. D. Franks, pastor First Baptist Church, Columbus, brings comfort. He has recently spent several weeks in the hospital.

Mrs. L. H. Armstrong of Newton, sends two comforting poems, and says, "He is never sweeter or more tender than when through our weakness He becomes our strength."

A card from Rev. J. C. Richardson now located at Camp Florida, Tallahassee, Florida, where he is stationed as chaplain. He is a Mississippi boy making good in his profession.

Brother Earl Yates of Philadelphia says: "I enjoyed very much a day's association with Clyde here in my home. He made me forget my age somewhat."

—BR—  
FROM THE EDDLEMAN  
Nazareth, Palestine

—o—

Please note the change of our address now, from Jerusalem to "Nazareth Baptist Church, Nazareth, Palestine." We shall appreciate your having the Record sent to us at this address in the future.

Here in Nazareth we are trying to "pinch-hit" for a year in the absence of the Hannas who are on furlough. There is a Sunday school of one hundred to one hundred and fifty regular scholars. At the preaching service we see from ten to forty worshippers at each service. This comes in spite of the fact that we have been branded as Jews (converted). Nazareth's Arab population is one-third Moslem and two-thirds Christian (nominal), about twelve thousand souls in all. They boast of not having a single Jewish resident in the city. The fact that we have been thought to be (converted) Jews has made it anything but pleasant from a practical point of view.

Since the urgent representation of the U. S. government to the British government in behalf of the Jews were made, to be an American in Palestine is as dangerous as being a Briton or a Jew as far as the Moslems are concerned; there have accordingly been attempts to force a boycott of all American institutions and occasional threats on the lives of Americans. None of this has actually had any serious results except to put fear in the hearts of some who would come to the churches occasionally. Most of us feel that according to prophecy the Jews will and must come to Palestine, but it would mean more to the U. S. to practice a more orthodox interpretation of the Monroe Doctrine as regards the Near East and keep quiet on the Palestine question. To face the matter from the practical viewpoint instead of the prophetic, it is accurate to say that neither Moslems nor Jews are exactly ready to be entrusted with a "national home" here. In case either should be established in the near future there have already been threats about what would happen to baptized Jews or Moslems as the case might be. Either a Moslem government or a Jewish government would be another racially-conscious, discriminating, exclusive state such as we already have too many of in Europe. The spirit of nationalism takes the day with these people; it has them bound so that they cannot think straight about religion or anything else. It accounts for the cruel persecution meted out by both Jews



REV. HOMER ROBERSON has been called to the church at Pearson, and will begin work here May 1. He will make his home in Clinton, doing special work in Mississippi College. He has been pastor at Isney and Lismore, Ala., while living in Meridian. He has a wife and two children. He succeeds Pastor Sewell who resigns his work at Pearson to give full time to a church which he is serving in Louisiana.

and Moslems to any of their number who accept Christ. One unusually fine and prominent Jew, whose name and profession I withhold purposely, recently was received into the fellowship of a Scottish church. The morning afterwards, he was officially and finally dismissed from his unusual position to the last that racially and nationally he is still a Jew. But he was cruelly dismissed and cast mercilessly upon the kindness of Christian friends (who were afterwards accused of bribing the man into becoming a believer because they helped him!). In the same institution where he worked a professed gambler, a drinker, and another immoral one were kept and are still in good fellowship and standing; but this one who accepts and decides to live by the love of Jesus Christ is cast out! . . . God will work out his own plan with reference to the Jews and the Moslems, and in the meantime it is the duty of the church of Christ to preach to them the Gospel as never before.

It is true, I believe, that there exists nowhere a church of whose members are either ex-Jews or ex-Moslems. These two, Mohammedanism and Judaism, are the only two religions that have withstood thus the presentation of the Gospel. The modern missionary movement has nowhere appreciably reached them. It is probably the slowest of all missionary work with the most hopeless outlook for the immediate future. This fact has caused many to withdraw saying, "It is hopeless." But Southern Baptist missionaries are saying at this critical period and time that the fact that it is such a hard task is all the more reason why we should intensify our efforts to these people in behalf of Christ. God has made it comparatively easy for us modern

missionaries; we are not even "novices in affliction." Probably this accounts for our lack of spiritual power in the Near East; we have everything we could hope for except the revival spirit of China. Truly the task is worth our intensifying our efforts; Christians (nominal and all) comprise just less than one-third the world's population while Moslems and Jews compare strongly with this proportion. In other words, there are more Moslems alone than there are Protestants and Baptists in the world! And they along with the Jews are increasing more rapidly than we are. The only way that we can possibly answer the challenge that these facts give us is by first having more deeply intensified Christian living at the home base and second by obeying the missionary impulse that will come from such living. A Christian trying to live thus will not debate whether or not he has the "right" to make his esophagus a beer sluice or to prostrate himself regularly before "movies" an institution whose divorce rate alone sets its people and their creations entirely out of tune with the Bible; instead, such a Christian will be found asking if he has time for such irrelevant things in view of all that he is trying to do for Christ. It has more than once been painfully embarrassing to foreign missionaries in Palestine to face the fact that the only drunk people we have seen out here have been Englishmen and Americans, and that films from the U. S. have sometimes been barred because they contained "hints at immorality" that would be degrading to the Mohammedans!

We are very grateful for the interest of four Mississippi friends and we remember you prayerfully. May God prosper your efforts for the furtherance of His Kingdom. Mrs. Eddleman joins in sending kindest regards.—H. Leo Eddleman.

—BR—  
Pastor R. J. Eubank says the Tabernacle Baptist Church in Greenville grows steadily. All previous attendance records were broken last Sunday.

How would it do to have a conference (one for just any cause) in which all were on the program, and everyone on the program attended only the part of it in which he was to speak? Well somehow this inquiry has been provoked by some things we have seen.

About 30 Baptist Churches in Memphis are in a simultaneous evangelistic campaign. Evangelist T. C. Crews is with Pastor Carl McCoy at Prescott Memorial. He was with Northside Church, Chattanooga recently in which 70 were added to the church.

A conference will be held at State Teachers College, Hattiesburg, May 12, to consider "Rural Community Leadership." On the program are Pres. J. B. George, Rev. D. A. McCall, Mrs. R. W. Patterson, Dr. Felix J. Underwood, Dr. A. J. Walton, T. B. Fatheree, Emily Stribling, Ethel McCurry, E. H. White, C. V. McKee, J. N. Lipscomb, V. G. Martin and A. J. Middlebrooks.

Dr. Pierce's Favorite Prescription is a tonic which has been helping women of all ages nearly 70 years.

—Adv.

Thursday, April 27, 1939

## Sunday School Lesson

By BRACEY CAMPBELL

Lesson for April 30  
HOW THE GOSPEL CAME TO EUROPE

Bible Text: Acts 15:30-16:15

—o—

**Introduction.** This lesson follows in order the events which formed the basis of last week's lesson. The council at Jerusalem declared the freedom of the gentile converts from the Jewish law. Paul and Barnabas came back to Corinth bearing the decree issued by the church at Jerusalem, and with them came two of the brethren from Jerusalem, Judas and Silas, the latter of whom was to be Paul's traveling companion and helper in the work of many miles of march for the Lord.

After the return of the delegation from Jerusalem, Paul and Barnabas spent some time in Antioch, having fellowship with the brethren there, at the end of which period, Judas and Silas were dismissed by the brethren at Antioch that they might return to Jerusalem. They did not start the return journey right away, and this was providential, else Paul might not have had Silas as his helper in the work.

After a while Paul proposed to Barnabas that the two of them revisit the points where they had planted the gospel on their first journey. To this proposal Barnabas assented, and proposed to take with them his young cousin, John Mark. Paul objected to taking Mark with them, because he had deserted them on the first journey and had gone back to his mother's home in Jerusalem. So there arose a contention between Paul and Barnabas which, from what followed, must have waxed warm. Paul and Barnabas separated, Barnabas taking John Mark with him and going to Cyprus, and Paul choosing Silas to go with him, going through Syria and Cilicia.

This quarrel between these two fine men may have been of itself wrong, but the Lord got good out of it. Two parties of missionaries went to the work instead of one. John Mark, no doubt, got a lesson which did him good as long as he lived, while in the fact that John Mark made good, Paul got the lesson that a brother may play the coward once and afterwards gain an added courage in which to do tremendous and effective service for the Lord. You have seen, no doubt, a special worker for the Lord start poorly. Have you never seen such a one grow in usefulness and skill into a workman who needed not to be ashamed? I have seen just that, and I rejoice in it. I am glad Paul rebuked Mark's former lack of courage, but I am also glad that Barnabas gave Mark another chance.

### I. Revisiting Familiar Fields.

Vv. 1-6.

Together Paul and Silas went through Syria and Cilicia, encouraging the brethren, answering, no doubt, many questions which had

arisen in the experiences of these new Christians. On the first trip among these people the task had been to win converts, but on the second journey there was added the task of teaching the converts how to live the Christian life.

And here is the difficult matter. To choose Christ is not hard for one who does not realize all that choosing Christ involves. Indeed, the less one knows of what He requires of those who would go after him, the easier it is to get some people to start. Men can believe a lot of things they do not understand, but to do, to observe, to perform, that is an entirely different thing, and a much more difficult thing. To win these new converts, to lead them to begin, may have had its difficulties, but to win them to continue in the Christian way, to carry on when the way got rough, to stand courageously when thrift might follow fawning, to tell the truth when a lie might bring profit, to go straight morally when a wobbly walk might be more pleasant, in other words, to live right, this was and is hard beyond anything else the Christian is called upon to do. Maybe we ought not to change the subject without saying first that the greatest and most abiding joy which can come to anyone on this earth with reference to the things of it is that which thrills the heart of the follower of Christ who realizes that he has done right for Jesus' sake.

Wherever Paul went on this re-visitation he carried the good news that even the Jewish converts up at Jerusalem had voted to give full recognition to the Christian converts from heathenism, and that without forcing them to become Jews. Thus was established as a doctrine of the churches the principle that men are saved by the merit of the shed blood of Jesus, and by nothing else; and that through faith in Him men receive the applied merit of that shed blood in their full salvation from the guilt of sin.

In the verses before us now there is the record of the finding and choosing and qualifying of Timothy.

as a companion of Paul in his work. Timothy was a young Christian of excellent character, son of a Jewish mother and a Greek father. He furnished a fine subject with which Paul might illustrate his own disregard for the ceremonial. That just did not count with Paul, one way or the other. There was no principle involved in the circumcision of Timothy, or the omission of it. But the omission of it in the case of Timothy it might be that the omission of it might give offense to some of the Jewish converts, so Paul thought well to remove a possible cause of friction, while himself being convinced that neither circumcision avails anything nor uncircumcision.

### II. Following the Leadership of the Spirit. Vv. 7-12.

"They essayed to go into Bithynia; and the Spirit of Jesus suffered them not." Here are some men who are following the Spirit in communion so intimate that they know when the Spirit speaks His prohibition against their going into a region where He does not want them. They had tried once and again to follow the bent of their own desires, and each time, in His own way, the Spirit had forbidden them.

Have you tried to find the mind of the Spirit in the choice of your own plans and tasks? I am sure that you can learn to do it as I can be of anything I do not positively know. Do you ask me how to begin? Begin by asking the Lord for guidance of the Spirit, and be in earnest when you ask. Ask and promise when you ask. Promise the Lord that you will follow where He leads, anywhere He leads, can you but know where He is leading. Then, when you have asked Him walk where you know He wants you to walk. For instance, you do not have to ask the Lord whether He wants you to be honest. Be strictly honest for the sake of the Lord, tell the truth in kindness for the sake of the Lord, be kind to the Lord's creatures for the sake of the Lord, read the Lord's word for the sake of the Lord, attend the worship services of the Lord's house for the sake of the Lord. In other words,

do the things you know the Lord wants you to do, for the sake of the Lord. As you perform the duties you know the Lord wants you to perform, as you seek the Lord's face, as you can His word, He will reveal His will for your life, so that you shall come to know what is the will of the Lord, the good, the perfect, the acceptable.

Paul was willing to be led by the Lord, but he had his own plans. He was willing for the Lord to disrupt those plans. When the Lord forbade Paul permission to go into one place after another, Paul did not contend with the Lord or rebel against Him. Paul strove only to know where the Lord wanted him to go. And when the Lord did not definitely say just where He wanted Paul to go, Paul just kept going in the direction which the Lord did not forbid.

Thus Paul came to the fulfillment of a mission larger than he had ever dreamed for himself. The plans of this wise and good man were overruled by God in the interest of larger divine plans. And Paul is not the only man with whose plans God has interfered to the profit and eternal advantage of the man. The man thinks of little things; God thinks of the great big things. Paul was thinking in terms of churches; God was thinking in terms of continents. Paul saw one province after another in Asia; God saw the continent of Europe.

(Continued on page 15)

## WOMEN IN YOUR 40's

Need Not Lose Charm!

Here's good advice for a woman during her change, usually from 38 to 52, who fears she'll lose her appeal to men, who worries about hot flashes, loss of pep, dizzy spells, upset nerves and moody spells.

Just get more fresh air, 8 hrs. sleep and if you need reliable "WOMAN'S" tonic take Lydia E. Pinkham's Vegetable Compound, made especially for women. It helps Nature build up physical resistance, thus helps give more vivacity to enjoy life and assist calming jittery nerves and those disturbing symptoms that often accompany change of life.

For free trial bottle tear this out and send with name and address to Lydia E. Pinkham Medicine Co., 827 Cleveland St., Lynn, Mass. Pinkham's is WELL WORTH trying.

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TRI-STATE COACHES

W.H. JOHNSON, President

Thursday, April

B. O.  
Field R.  
BRYAN

Recently the representative of east Mississippi spent in Lee County been presented Tupelo, and on the aid of Pastors the work of all the other and several ch.

The people have some contribution of more support.

Judge C. P. a long time past of trustees especially helping has raised money for phage volunteer person. He is still soliciting him!

The second Itawamba County radiating pointton had won itinerary for extensive advertising kind to pilot country church Rain interforations; but a responsive to pass the

The trip state was made to five church radiating Patch was tions to do Thousand C out to make ments for n ful.

Much of been spent Sunday school ed by brot his co-wor these work and helpful sermons br tors were Surely mu plished by

Each da was given have been

The min ing to th and there determina general a ers' Day Orphanag much to ing progr er to pla personally others.

One h here and our door room an eating fo

Improved at very free. Big N. C.

**B. O. B. F.**  
Field Representative  
**BRYAN SIMMONS**

Recently the work of your field representative carried him to Northeast Mississippi. The first week was spent in Lee County. The work had been presented at Calvary Church, Tupelo, and on this trip, through the aid of Pastor H. R. Holcomb and the cooperation of the other pastors the work was presented at all the other churches in Tupelo and several churches over the country.

The people heard us kindly, made some contributions and gave assurance of more constant and liberal support.

Judge C. P. Long, of Tupelo, for a long time president of the board of trustees of the Orphanage, was especially helpful to us. Possibly he has raised more money for the Orphanage voluntarily than any other person. He is still interested and still soliciting. God's blessings on him!

The second week was spent in Itawamba County with Fulton as a radiating point. Pastor A. M. Overton had worked out an excellent itinerary for us and had given it extensive advertising. He was also kind to pilot us to most of the country churches on week-nights. Rain interfered with the congregations; but those who came gave a responsive hearing and promised to pass the message on to others.

M. E. Perry.  
—  
The trip to that section of the state was rounded out with visits to five churches in Prentiss County, radiating from Baldwyn. Pastor Patch was busy making preparations to do some work for the Five Thousand Club; but he took time out to make some good appointments for me for which I am grateful.

Much of the past two weeks has been spent visiting the regional Sunday school conferences conducted by brother E. C. Williams and his co-workers. The discussions by these workers were very interesting and helpful and the devotions and sermons brought by the several pastors were up to a high standard. Surely much good is being accomplished by these conferences.

Each day the building program was given a hearing and responses have been encouraging.

The minds of many are now turning to the Mothers' Day offering and there seems to be a growing determination to make it the most general and the most liberal Mothers' Day offering ever made to the Orphanage. This offering will have much to do with the future building program and we beg each reader to plan to do his or her best personally and then seek to enlist others.

One hundred and sixty children here and many others knocking at our doors make appeal for more room and for suitable cooking and eating facilities.

BR—

Improved Health is available now at very moderate rates. Booklet free. Biggs Health Home, Asheville, N. C.

TWO REVIVALS

—o—

Have just had the privilege of helping in a county-wide revival campaign, the first to be held this year in connection with our statewide evangelistic program. Dr. D. A. McCall preached each night in the Carrollton Baptist Church and spoke each day to different schools in Carroll county, speaking as high as five and six times daily. School busses ran each night and great crowds came from all points in the county. The meeting began April 2 and brother McCall had to leave Friday night to fill other appointments. It was my great privilege to conclude the meeting, finishing on the 12. There were 34 additions in all, 25 by baptism and 9 by letter.

I also had the opportunity of leading in an evangelistic campaign of the River Avenue Baptist Church of Hattiesburg, my home town. This is a newly organized church with Rev. E. N. Bilbo, organizer and pastor. During the few days we labored together the Lord gave us 67 additions; 38 by baptism, 24 by letter and 5 by statement. I began a revival with the Runnelstown Baptist Church no the night of the 15th and will continue about eight days. On April 23rd I began a meeting with the Sidon Baptists, Rev. Walton E. Lee, pastor and brother Robert Cooper conducting the music program. We shall appreciate the prayers of the people over the state in behalf of the evangelistic work.

—M. E. Perry.

—  
HELPS IN MOBILE

—o—

It was my delightful privilege to be with brother L. F. Maynard and the Springhill Ave. Baptist Church of Crichton, suburb of Mobile, in a two weeks meeting, March 26-April 9. Considered from every angle it was the greatest spiritual revival of my ministry of twenty-two years. The church had just completed and dedicated a \$30,000 education building. The services were held in the beautiful and spacious auditorium. In many of the services it was necessary to place chairs in the aisles to seat the people. As the good pastor expressed it, it was a genuine Holy Ghost revival. I have never seen more definite and clear-cut answers to prayer. There were 49 additions to the church-thirty-five for baptism and fourteen by letter, and a number of reclamations.

The churches of Mobile Association cooperated in a simultaneous evangelistic campaign. Each pastor reported large attendance, unusual interest and a great revival in his church.

This is Baptist hour, and this will be the greatest year in our history if we will live for God and do His will.

B. S. Hilburn.

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From Purina Embryo Fed Flocks  
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at Tucker Latham's Seed Store  
Jackson, Mississippi

DR. J. W. CRAWFORD

—o—

April 13, Dr. J. W. Crawford of Coldwater, Mississippi, age 86, passed to his reward. Funeral services were held at the Hickory Grove Baptist Church with Pastor J. A. Huffstatter, assisted by the Reverends Whitten and Cinnamond, in charge of the services.

He was a law-abiding citizen, a good neighbor, faithful friend and a Christian gentleman.

The love and esteem in which Dr. Crawford was held was attested by the large sorrowing congregation and lovely floral offerings.

We as a church wish to extend our sympathy to his loved ones.

Hickory Grove Church,  
Coldwater, Miss.

—o—

BLUE MOUNTAIN Y. W. A.

—o—

Officers: President, Frances Jeffers, Glenco, Ala.; Vice-President, Mary Nell Edwards, Panther Burn, Miss.; Secretary, Mary Grace Phillips, New Hebron, Miss.; Treasurer, Martha Dorroh, Meridian, Miss.; Personal Service Chairman, Mary Lou Gamlbin, Calhoun City, Miss.;

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Swinging red warnings at railroad crossings are called "tattle-tales." Nature has them too, in the headaches, biliousness, bad breath which often betray constipation.

To disregard these signs may not cause a smash-up, but it often leads to more of constipation's discomforts: sour stomach; no appetite. Take a little spicy, all vegetable BLACK-DRAUGHT by simple directions tonight and it will cleanse your bowels gently, thoroughly. It's an intestinal tonic-laxative; helps impart tone to lazy bowel muscles.

Next time constipation warns, try BLACK-DRAUGHT!

*Mother's Day*

*May 14,  
1939*



Books and Bibles are ideal gifts for Mother's Day. Your Baptist Book Store is the ideal place to select these gifts. Inquiries by mail are invited and will be given prompt attention.

**HOME LIFE IN THE BIBLE** by EMMA WILLIAMS GILL. Forty beautiful chapters on such subjects as are of interest to all women. Each has its own spiritual message. Completely illustrated. \$1.25.

**GIVE YOUR CHILD A CHANCE** by SALLIE RUST MOSS. This book was written for mothers and will be of great value to mothers with small children. Dorothy Dix said of it: "A book no mother can afford to do without." \$1.00.

**TESTAMENT NO. 0131X.** A beautiful small Testament and Psalms which will fit conveniently in a lady's purse. Good type, leather binding, India paper, weighs only three ounces, size 3 1/4 x 2 1/4 inches. \$1.50.

**BIBLE NO. 254X.** King James Version with complete helps including concordance and references. Genuine leather, leather lined, India paper edition packed in beautiful gold gift box. Size 5 x 7 1/4 inches. Black face type. Excellent value. \$5.00.

**DAILY DEVOTION** by W. B. CRUMPTON and associates. A page for each day with Scripture lesson, meditation, prayer, and verse. Attractive cloth binding, gold stamped. \$1.00.

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**THOU, WHEN THOU PRAYEST** by W. O. CARVER. Will deepen the spiritual life of a thoughtful reader with its many helpful suggestions regarding private devotions. The life of any Christian will be richer after reading this book. \$1.00.

**BIBLE NO. 24C2.** Beautiful large type edition in the King James Version. Genuine leather binding, overlapping covers, red under gold edges. Size 9 1/4 x 6 inches. Has concordance and references. Best for those who need largest type. \$6.75.

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JACKSON, MISS.

Thursday, April 27, 1939

# The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My dear children:

Have you ever looked at what someone else had and thought "If I just had that, I'd be happy"? Perhaps Mary has a lovely play house or John has a new bicycle or another schoolmate always seems to have money to buy everything he could want. It is easy to watch them and feel as if our happiness would be perfect if we could have those things. Jesus knew men and women and boys and girls so well that he knew those very thoughts would come into their minds, and he gave a warning. You remember, He said, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of things which he possesseth." He knew that things do not bring happiness. What we have is not nearly so important as what we are and how we live. Jesus had very few of the things which people often think are necessary to happiness, but he was never unhappy because He lacked these things. He knew that "the life is more than meat, and the body more than raiment." He tells what should be most important in our desires, for he said "Seek ye first the kingdom of God and His righteousness." Let's learn to wish for the very best, instead of being envious of the possessions of others.

No sooner did I suggest to you—in fact, you had not had time to read my suggestion—that you send in a puzzle, than Mary Alice Weekly at the orphanage sent in an excellent one. I am quite pleased to receive it, and feel sure that you will have pleasure in working it. I hope more of you will be inspired to do likewise.

You'll enjoy these letters from the circle members and will join me in being grateful for every single gift. I hope you will be generous for these next few weeks, especially, because we want to do our very best for Miss McSween here at the close of the session, and surely we want to be liberal in our orphanage support. Who will be first? I won't mind if everyone speaks at once this time.

With love,  
Mrs. Frances Steele

## BIBLE STUDY

**The Disciples Put in Prison**  
Read Acts 5:12-42

The disciples continued to preach and to work miracles; many believed. They brought sick people on beds and couches and laid them in the street so that if Peter could not touch them, at least his shadow might fall on them as he passed, to make them well. From the cities near Jerusalem, multitudes came bringing their sick and those with evil spirits and they were healed every one.

The high priest and the Sadducees were angry with the apostles and they took hold of them and put them in prison. But in the night an angel came, opened the prison doors, brought them out and said "Go up to the temple and preach the gospel to the people." They did as the angel commanded for early in the morning they went to the temple and preached there. The high priest and Sadducees, not knowing how the angel had released the prisoners, called the council together and sent to the prison to have the disciples brought. The officers went to the prison but did not find them. They returned to the council and reported that the prison was shut and the guards keeping watch outside, but the men for whom they were sent were not there. While the rulers wondered what this could mean, there came a messenger, saying, "The men whom you put in prison

are standing in the temple teaching." Then the officers went and brought the apostles but without doing them any harm for they feared the people. When they stood before the council, the high priest asked, "Did we not forbid you to teach in this name? You have not obeyed us." But Peter answered, "We must obey God rather than men. This Jesus, whom you killed, God raised up and made to be Prince and Savior and to bring forgiveness of sins. We are sent to tell you of these things."

When the high priest and the council heard these words, they were filled with madness against the disciples and wanted to put them to death. After talking about it together, they decided to give them a terrible scourging with the command not to speak in Jesus' name, and let them go.

The disciples went out from the council rejoicing that they were allowed to suffer for Jesus' sake, and daily in the temple and in the homes, they taught and preached about Jesus Christ.

—o—  
New Hebron, Miss.,  
Route 3,  
April 13, 1939.

Dear Mrs. Steele;

I am a girl twelve years old and in the seventh grade. I am visiting my aunt. I have just read the Children's page. I am answering Mrs. C. A. P.'s question. Answer—Jesus wept.

I am also sending the Bible verses for April 13, 1939. I hope my answer is the first one.

This dime is for the B. B. I. girl. Auntie gave it to me for being sweet.

Your new friend,  
Elizabeth Easterling.

I believe we ought to say "thank you" to you and "auntie" both, Elizabeth. I'm sorry we could not have more than one first, for your answers are good. Your answer to Mrs. C. A. P.'s puzzle is correct too. We are glad to have this nice letter from you.—F.L.S.

—o—  
Baldwyn, Miss.,  
April 15, 1939.

Dear Mrs. Steele;

I have just finished reading the children's page in the Baptist Record and I want to join the circle. I enjoy reading the children's page very much. I am sending ten cents for the orphanage and the answers to this week's puzzle.

Your friend,  
Emma Jean Saylor.

Thank you, Emma Jean, for your gift to the orphanage, and for your answers to the puzzle. Of course, they are correct. Come again, soon.—F.L.S.

—o—  
Collins, Miss.,  
April 16, 1939.

Dear Mrs. Steele;

I am a little girl eight years old. I enjoy reading the children's page. This is my first time to write. I am sending ten cents to be used any way that you wish.

Love,  
Bobbie Jean Bland

This is a mighty nice little letter for an eight year old, Bobbie Jean. Thank you for trusting me with this gift. Half of it shall go to the B. B. I. girl and half to the orphanage.—F.L.S.

—o—  
Poplarville, Miss.,  
April 15, 1939.

Dear Mrs. Steele;  
This is my first letter to write to you. I am eleven years old. I am in the eighth grade. I go to church at Juniper Grove and school at

Savannah High School.

I am sending the answer to Mrs. C. A. P.'s puzzle. It is "Jesus wept." Am I right? I am also sending the answer to the references in the Bible.

Hoping these answers are right and the first to reach you, and hoping to hear from you soon.

With all my love, I am

Virgie Saucier.

Virgie, your answers were good even if they weren't the first. I'm glad you answered Mrs. C. A. P.'s puzzle. Perhaps she will send some more. We are glad, too, to have you for a circle member.—F.L.S.

—o—  
Baptist Home  
Jackson, Miss.  
April 14, 1939

Dear Mrs. Steele:

We have been reading the Children's Circle page in the Baptist Record every week and enjoy it very much. We like to work the puzzles and have been doing so and checking them when you publish the answers.

We had a birthday supper a few weeks ago in honor of Mrs. Julia Johnson Lipsey given to us by the two Doctors Lipsey.

School will soon be out and we are looking forward to vacation eagerly. We will write again soon.

Sincerely,

The girls of the Julia Johnson Lipsey Building.

We are always glad to hear from you, girls.—F. L. S.

—o—  
Baptist Home  
Jackson, Miss.  
April 15, 1939

Dear Mrs. Steele:

I have been working the puzzles in the Baptist Record almost every week. I am sending one in and I hope you will be able to use it. It is a group of sentences with blanks to be filled out with names of books of the Bible.

1. Christian.....glorify God.

2. Press toward the.....to be a Christian.

3. On the day of Pentecost, people were won to Christ in great.....

4. God.....his people righteously.

5. Even the highest of.....must bow to the Lord.

6. Being a missionary is a Christian.....

7. Most.....have good morals.

7. If you were in a war-stricken country you would hear many.....

Sincerely yours,

Mary Alice Weekly.

I know, Mary Alice, that the children are going to enjoy filling the blanks in these sentences. Thank you for this interesting puzzle. I hope we have many answers.—F. L. S.

Collins, Miss.  
P. O. Box 123  
April 16, 1939

Dear Mrs. Steele:

I was in bed sick with the measles today a week ago. But now I am well and I am glad of it, too, for I won't have it any more.

I am sending a little gift to be used as you think best.

I could not go to Sunday school today because mama is sick.

Your friend,

Ray Streleck.

P. S.: We are sending in the references.

We surely hope, Ray, that you and your mother are both well now. If there is anything good about measles it is that we can have each kind only once. Thank you for this gift. It shall be divided equally between Miss McSween's Scholarship and the Orphanage.—F. L. S.

—o—  
Collins, Miss.  
P. O. Box 123  
April 16, 1939

Dear Mrs. Steele:

Ray and I are brothers, and this is my first time to write.

I have Ray to read me the Children's Circle sometimes. Ray reads the Circle every week. He says he enjoys it very much.

I do not have anything to send

this time, but I hope I can next time.

Your friend,

David Earl Streleck.

Maybe you'll be old enough to read the Children's Circle yourself before long, David Earl, but until then it is a fine thing to have a big brother who will do things like that for us, isn't it? We are happy to have you as a Circle member.—F. L. S.

—BR—

LIVING

—o—

"Tis not the length of life,  
"Tis not the splendor seen,  
"Tis not the swirl of strife,  
Nor passing misty sheen—

The Master measures not  
The life of man by years,  
Or wealth of power got,—  
Nor yet in sighs and tears.

The man who touches all  
With radiant heart aflame,  
Who lifts the sullen pall  
Of hectic human shame;

And going on his way  
With acts of tender care  
To fill the passing day  
For all who travel there;

Who lends a friendly hand,  
Who guides the erring feet,  
And breaks the stubborn band  
Of Satan's dread defeat;

Who early finds the Cross,  
Who walks his wonted path,  
And gladly bears his cross,—  
The key to living hath.

He sights the farther strand,  
And trains his living so;  
He truly makes this land  
Like that to which we go.

When feeling hearts confide  
In loyal, loving friends,  
Whose souls for them abide,—  
Their living there begins.

—Mark Lowry,  
Wesson, Miss.

## WHAT DOES HILLMAN OFFER?

1. A safe place for girls leaving home for the first time.
2. Rates that are reasonable and a record that is remarkable.
3. An unbroken history of eighty-six years.
4. A limited number of places in modern brick homes for students.
5. Advantages in piano music which would be a credit to much larger institutions.
6. Voice training under an internationally known opera and concert artist.
7. Expression and Dramatics under a specialist.
8. Personal care and individual attention.
9. A remarkably beautiful campus.
10. Basket ball, tennis, hiking, swimming and other forms of athletics.

## CLINTON OFFERS

Unusual Social Advantages. Colleges for young men and young women. Contacts with many present and future leaders. Advantages of the nearby State Capital. Finest Christian environment. And unequalled Religious Opportunities. For information write: M. P. L. Berry Hillman College Clinton, Mississippi.

Thursday, April 27, 1939

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LUCY CAR

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LEE COUNTY

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# Baptist Training Union

*Aim—Training in Church Membership*

AUBER J. WILDS  
LUCY CARLETON WILDS  
OXFORD, MISS.

STATE SECRETARY  
ASSOCIATE SECRETARY  
JACKSON, MISS.

## LEE COUNTY ASSOCIATIONAL

### B. T. U.

First Baptist Church, Tupelo: On April 9 the First Baptist Church had the largest B. T. U. in the history of the church with 188 present. This B. T. U. has 10 unions with a total enrollment of 222.

The Unions have been steadily growing for the last few months. On March 10 we completed the greatest Study Course ever held in the church. The Study Course enrollment was 145 with an average attendance of 120 with 115 receiving awards.

Our B. T. U. is sponsoring a new union called the B. B. A., Boys Bible Auxiliary. This union is composed of the boys from 15 to 18. We felt the need for this union because of the lack of interest in B. T. U. of the boys of this age. The union was organized a month ago. It now has an enrollment of 16 with an average attendance of 13, which is an increase of 10. The boys' text book is the Bible. The interest and enthusiasm of the boys is indescribable.

The new Adult Union which was organized two Sundays ago is composed of a group which has never before been active in B. T. U. work. With this renewed interest in our Training Union program, we hope soon to reach 200 as an average attendance.

Second Baptist Church, Tupelo: The B. A. U. of the Second Baptist Church presented a very interesting program on the Cooperative Program the first Sunday in February in the main auditorium of the church to a large crowd. They have an enrollment of about 24 and have won the achievement banner of the county for three successive times.

Our Junior B. Y. P. U. is planning on a Study Course. They have an enrollment of about 20.

The Senior B. Y. P. U. has an enrollment of about 35 and is doing splendid work.

Sherman Baptist Church, Sherman: The Sherman Baptist Church has two B. Y. P. U.'s, the Juniors and Seniors. There is a total enrollment of 28. We have won the attendance banner for the county at least eleven months out of sixteen.

The Junior B. Y. P. U., which has an enrollment of 13, has an average attendance of seven and an average grade of 80. Their director reports they are a splendid group to work with.

The Senior B. Y. P. U. was honored when the 1939 Associational officers were elected by having three people taken from their union. They were: President, secretary-treasurer, and Pastor advisor.

We are planning, during the summer, to make the attendance 90%; give a study course; organize a complete B. T. U.; and have at least 75% daily Bible readers.

The Lee County Associational B.

T. U. will be host to the district meeting on June 19 at the Harrisburg Baptist Church. We hope to make this the most successful district meeting ever held.

We will hold our county contests in May and June at the Second Baptist Church of Tupelo and the East Tupelo Baptist Church.

We are hoping to send a delegation of officers over the county in May, June, and July, organizing B. T. U.'s in churches where there are no unions and encouraging those already organized.—G. S. Beasley, Jr., secretary.

### Thinking In District Convention Terms!

An interesting feature this year in our District Training Union Conventions will be conferences and addresses by Miss Winnie Buckels, a teacher of alcohol education, representing the W. C. T. U. Miss Buckels is widely known among college and high school forces, giving a great deal of time to teaching special classes in the schools of our state. Her work in our conventions will be of great value to our young people, as she will demonstrate in a very vivid way the bad effects of alcohol on the human body. Every parent, pastor, and other leader should use every effort to bring their young people to the convention in their district to give them the opportunity that this special work will afford.

### Hats Off to Second Biloxi

In the last meeting of the Gulf Coast Associational Training Union the Second Church, Biloxi won the attendance banner. This is the third consecutive time this Training Union has won the attendance banner, this time they have a 100% representation. The meeting was held with the Long Beach church with eight churches represented. A good program of the Associational Training Union was enjoyed, and plans were made for every church to have a study course right away. The next meeting will be held with First Church, Gulfport, July 9.

### FROM MISS. STATE: A CHALLENGE TO OTHER B. S. U. COUNCILS

As Baptist Student Secretary it has been my happy privilege in various meetings to teach our Baptist students the rise, flow and destiny of our denominational work. I have tried to teach them the importance of our Board's institutions and organizations. I have tried to make them feel that they are a part of the denomination that is fostering a world-wide program. I have tried to impress upon their minds our assets and our liabilities. They have been very much interested in a study of our denominational work. In our B. S. U. Council meeting Monday night, April 10

upon my brief talk and recommendation our B. S. U. Council heartily and unanimously voted to join our Five Thousand and Hundred Thousand Club. The B. S. U. authorized our treasurer, beginning May 1 to pay \$2 per month—\$1 to the Five Thousand Club and \$1 to the Hundred Thousand Club until our Baptist debts are paid. This will mean \$24 per year from our Council. We are asking every B. S. U. Council in the state of Mississippi to join us.—Chester S. Moulder.

### BR

### HILLMAN A DISTINCTIVE SCHOOL

—o—

Hillman is different from other institutions. There are other colleges where the credits are just as good, many of them have more magnificent buildings, most of them have more expensive equipment, and a very few may have campuses just as beautiful, but somehow when a girl spends a year in Hillman she never gets over her love for it, no matter what other school she may attend.

There is something in the very atmosphere of Clinton that draws people to it with a bond that is almost unbreakable. This bond of friendship and fellowship pervades the entire Clinton community, and it is this fine environment that is largely responsible for making this such a remarkable and desirable school location.

A prominent religious leader who is well known throughout the South, and who for a long time was an executive in a well known institution in another state, has been visiting colleges in every southern state during recent months. He said he had visited many institutions which were noted for fine spirit and scholarship, but that he did not believe there was a school town anywhere in the world with finer environment than he finds on his visits to Clinton.

There is no other school quite like "Happy, Home-like Hillman." It is distinctive. It is different. It is delightful.

—BR—

### THE TITHING BULLETIN

—o—

The Tithing Bulletin, as prepared by The Layman Company, offers every church the most effective of tithing education plus relief from half the expense and worries of the ordinary church bulletin. It combines simplicity, effectiveness and economy. The Bulletin consists of four pages. Pages 1 and 4 are for the use of the local church. Pages 1 and 4 carry any one of thirty-two of the famous Layman tithing messages. This affords a quiet but ef-

fective course in Stewardship education.

Sample set of 32 different tithing bulletins will be sent to any address for 20 cents.

Please mention The Baptist Record, also give your denomination. The Layman Company, 730 Rush Street, Chicago.

—BR—

### S. S. ATTENDANCE, APRIL 23rd

Jackson, Calvary Church	1163
Jackson, First Church	1185
Jackson, Griffith Church	815
Jackson, Northside Church	138
Jackson, Davis Church	263
Jackson, Daniels Church	146
Meridian, 41st Ave. Church	326
Columbus, First Church	773
Clarksdale Church	526
Inverness Church	111
Glenfield Church	

(New Albany R.F.D.) ..... 68

Bethlehem (Jones Co.) ..... 114

Bethesda Church, Terry R.F.D. 98

Laurel, First Church ..... 509

Laurel, Second Ave. ..... 400

West Laurel Church ..... 573

Tabernacle Church, G'ville ..... 166

Hernando Church ..... 103

Clinton Church ..... 355

Center Terrace, Canton ..... 211

New Albany Church ..... 422

B.T.U. ATTENDANCE, APRIL 23

Jackson, First Church ..... 250

Jackson, Calvary Church ..... 228

Jackson, Griffith Church ..... 344

Jackson, Northside Church ..... 71

Jackson, Daniels Church ..... 98

Jackson, Davis Memorial ..... 160

Glenfield, New Albany R.F.D.) 67

Bethlehem Church ..... 55

Inverness Church ..... 44

Columbus, First Church ..... 170

Columbus Brotherhood ..... 50

Meridian, 41st Ave. Church ..... 62

Clarksdale Church ..... 220

New Albany Church ..... 93

—BR—

### E. D. ESTES, State Evangelist will be in meeting with Antioch Church, Alcorn county, beginning April 30. He will be with Popular Springs Church, Itawamba county, in a meeting, beginning May 7. He requests prayers of the people over the state.

### BETTER SOIL---BIGGER CROPS

IMPROVE soil, speed up seed germination and increase yields with Tennessee Basic Slag. Recommended by agricultural experts and farmers all over the South. Low cost—easy to apply. See your local dealer.

Write for our big FREE BOOK that tells you when, how and where to use Tennessee Basic Slag.

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U. S. Approved—Pullorum  
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10 Popular Varieties—Sexed or  
Unsexed—Write for Guarantee  
and Price List. Address:  
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Dept. L. Jackson, Miss.

The ingredients in Capudine are so efficiently combined that headaches, neuralgia, and muscular pains are quickly relieved. Try this delightful remedy. Note how quickly comfort returns, you feel more cheerful, and nerves become steadier.  
All drug stores.  
10c-30c-60c

**CAPUDINE**

### THE CHALLENGE OF A BAPTIST TRAGEDY

—o—

I have just received the following letter from our dear friend and brother, W. S. Allen. Every Baptist wants to read it.—A. D. Muse, Evangelist, Memphis, Tenn.

Pass Christian, Miss.,  
P. O. Box 276,  
April 5, 1939.

Dear brother Muse:

I cannot tell you how much I appreciated your kindly word about our situation in Bay St. Louis and about me personally. The letter to which you refer was written without my knowledge and by a good woman who has recently moved to Bay St. Louis. The Lord has laid it on her heart to do something about our need for a new location and a new building in Bay St. Louis. We have started a fund for a new location and as soon as possible a new building.

I want to tell you something about it. As you know Bay St. Louis is a Catholic center. The Catholic church has here a college for boys known as St. Stanislaus. It has a splendid equipment and a large student body. They also have a school for girls that is well attended. Then they have a theological seminary for educating young negro priests. They have an equipment that is a credit to any denomination. The number of young negroes entering this school is increasing every year. It takes thirteen years for them to complete the course. And they are well educated and trained when they get through here. If we do not look out the negroes will not always be so strongly Baptist. Then they have a splendid parochial school for negro children taught by white sisters of charity. And they have one of the best built church buildings in Bay St. Louis for negroes. I would certainly be happy to have such a building.

Every church building, even the negro church buildings, in Bay St. Louis is well located. But what about the Baptist church. Well, if you were to come there and do your best at finding the most unfavorable location possible you couldn't do better than the present location. The building is a one room building and is about forty years old. It is in about a hundred feet of the L. & N. R. R. We are always interrupted by trains. Then it sits in the side of the city cemetery with graves right up to the building on two sides. It does front on a street but it is a narrow street. On the west side of it is a lumber yard. Why it was located there I do not know. I suppose somebody gave the Baptists living at that time the lot. The location is an awful handicap. It is referred to by our enemies as the church in the graveyard. The church will never grow as it ought to grow until it gets out of that location. Those unfriendly to our Baptist faith have made all the use possible of the location to throw off on and to discredit the Baptist people. They point to that as a type of what Baptists are everywhere. Of course I know that isn't true but it has its weight with some people.

The history of the Baptist church in Bay St. Louis is one of struggle

and discouragement. Through all these years there has been a spirit of opposition that has been a form of persecution. And it hasn't all been from the Catholics. Some other people have been just as unrelenting in their effort to break down the morale of the Baptist people as the Catholics. If the Lord had not wanted a Baptist church in Bay St. Louis it would have died long ago and been forgotten. But there has always been a small group of faithful loyal people who have kept the work going. They will certainly deserve a crown in the day of our Lord. These Baptists have been working people and poor in this world's goods. That is largely true now. We have no wealth at all. The wealth of this section is all in the hands of other people. It cannot be said too strongly that they are not financially able to get out of this location and build an adequate house of worship without outside help. Real estate is too high here. We do not need a big expensive building. But we do need a building suited for our Sunday school work. But if it is ever done they will have to have help. This is a great mission field just as much so as in Brazil or Italy or any other Roman Catholic country. We have all the difficulties and problems here that you would have in any of these countries.

Since the completion of what is known as the Short Cut into New Orleans the population is growing rapidly. New homes and business houses are going up all the time. In my judgment in the next ten years we will have thirty thousand people living here. It is only fifty-five miles into New Orleans and you can drive it in an hour or less. We have a fine paved highway right into the city. New Orleans is spreading out this way. Every week that passes makes it more difficult to get a suitable building lot. We are trying to raise enough to buy a lot first.

Yours in Christ,  
W. S. Allen.  
—BR—

### WIN INTERMEDIATES!

—o—  
The "crucial year"! A crucial call!  
The number of white intermediates within the bounds of the Southern Baptist Convention in 1935 was 2,385,795. Of this number there were 1,612,291 in no Sunday school. And some, who are already enrolled in Sunday school, are dropping out because churches are not providing a sufficient number of officers and teachers to care for them. It would be safe to say that within the bounds of the Southern Baptist Convention there are almost two million intermediates who are as truly living Christless lives as those in darkest Africa, who have never heard of Jesus.

Every year approximately 400,000 unsaved boys and girls in the South pass beyond intermediate years. That is, they pass from 16 to 17 years of age. On the basis of past results, 340,000 will likely never be saved, and will spend eternity in hell. Can we come to a full realization of this? 340,000 souls doomed to an eternal hell every year, unless we lead them to Christ! After 16 only one out of seven ever

make a profession of faith in Jesus Christ, after 30 only one out of 300, after 50 only one out of 30,000, after 70 only one out of a million!

"Failure to conserve these boys and girls will result in tragic waste. Souls that might be saved will be lost. Much of the best of life that might be spent in service for the Master, will be turned into other channels. Talents that need to be developed during growing years will remain unused. Truly there is urgent need for immediate action." —M. V. Lee in "Intermediate S. S. Work."

How to win these intermediates? Three definite goals:

1. Every intermediate possibility reached!
2. Increased effectiveness in Biblical teaching!
3. Every intermediate worker winning at least one intermediate to Christ!

—John A. Farmer.

—BR—

### SOUTH-CENTRAL PASTORS

—o—

The South-Central Pastors' Conference met at Main Street Baptist Church, Hattiesburg, Miss., April 3rd. Reverend W. W. Grafton led the song service. Reverend E. S. P'Pool conducted the devotional. Reverend Wade Smith discussed our Southwide Evangelistic program. Dr. N. R. Drummond spoke on Southwide Evangelism. Reverend R. H. Campbell discussed "The Pro-

pagation of Christianity in the Early Church." The conference discussed with much interest the helping of our aged ministers in our Lebanon Association. Reverend J. A. Barnhill, chairman of our evangelistic program in the Lebanon Association, asked the cooperation of all the pastors in the work. Those present were: Rev. A. C. Parker, E. S. P'Pool, W. W. Grafton, J. R. Reedy, T. W. Talkington, L. C. Holcomb, A. L. O'Bryant, D. A. Hogan, J. A. Barnhill, W. W. Bryant, D. Wade Smith, Gaines Hightower, R. H. Campbell, A. P. Wayne, C. S. Moulder. Two visitors: Dr. N. R. Drummond, Nashville, Tenn., and Mr. Gresham from Laurel, Miss. The program for the first Monday in May (May 1st) is as follows:

Devotional: C. S. Moulder.

Roundtable: "The Oxford Movement," T. W. Talkington.

Message: "Demands for Distinctiveness in Christian Living," A. L. O'Bryant.

C. S. Moulder, Secretary

## DO YOU LACK PEP?



Meridian, Miss.—W. L. Grafton, 109 Third Ave., says: "Dr. Pierce's Golden Medical Discovery as a tonic is mighty good. It gave me a better appetite, and I slept better and had more pep and energy." Buy this Golden Medical Discovery in liquid or tablets at your drug store today, take it and see how much stronger, more vigorous you soon will feel.

24-HOUR Electric  
service . . . Does More  
. . . Costs Less!



## Light Conditioned Homes are Happier

Eyes and Happiness are Priceless . . . Electric service is economical, and the cost of Better Light for Better Sight is low.



Every home needs "light conditioning" to protect eyesight, and every home can have it . . . Certified I. E. S. Better Sight Lamps provide easier seeing, greater comfort and beauty that all may enjoy.

**Helping Build Mississippi**

**See YOUR LAMP DEALER**

First of all I want to thank Mrs. J. L. Street for her article in the Record of March 10, 1939, in which she says "Thank God" to the young people in the state that have come out publicly against the cigarette habit.

The reason there is such a lack of interest in some of our preachers among the young in the state is pitiful; however, it is the same.

I saw a young man who was too poor to buy a copy of the Baptist Record, still less to have a can of tobacco in his pocket.

Mrs. Street said that many members of the church partake of the Lenten fasts, go in the vestibules of the church and pray.

I have seen many church members and I know they hardly finish the Lenten fasts so they can go to the church steps to pray.

Just let a boy go to the first thing he sees and he will buy cigarettes. I believe he is the devil's weed.

When you take missions you can buy cigarettes from the烟房. However, they are not the devil's weed. They have a can of tobacco in their pockets.

Fire is hard to put out, but it gets a start and spreads. And the Eighteenth Amendment women and girls who can smoke are the devil's weed.

—A Reader

### REPORT OF THE COMMITTEE

With the assistance of the superintendent of the Hospital, the direction of the Hospital, Lackey. While Mrs. Lackey has yet her activities largely of a religious nature, is a spiritual minister, and in fact to rejoice that under the direction of God she has this blessed opportunity to counsel prayer ministry to all out of our Hospital.

We are glad to report that effort is made to help young women and men that there is a definite provided Christian development. Young ladies who have joined the Hospital services are having 6:30 when all the hymns, chosen by the leads at special lessons are held in the chapel hours. Saturday morning the consideration of school lesson day. The fir-

Thursday, April 27, 1939

## THE BAPTIST RECORD

15

## THE CIGARETTE HABIT

First of all I want to say Amen to Mrs. J. L. Street's piece in the Record of March 30th. I want to say "Thank God" that we have one in the state that is not afraid to come out publicly and condemn the cigarette habit.

The reason there is no more said is because our teachers and also some of our preachers are misleading the young in this habit. I know it is pitiful; however, it is true just the same.

I saw a young preacher who said he was too poor to take the Baptist Record, still he could afford to have a can of tobacco in his shirt pocket.

Mrs. Street said, "There were members of the church that would partake of the Lord's Supper then go in the vestibule or just out side of the church and smoke."

I have seen men smoking in the church and I know some who can hardly finish the Sunday school lesson so they can go out on the church steps to smoke before preaching.

Just let a boy break in a store and the first thing he gets is cigarettes. I believe it is a sin to use the devil's weed.

When you take a collection for missions you can get five or ten cents from the cigarette smokers. However, they always manage to have a can of tobacco or a package of cigarettes.

Fire is hard to put out when it gets a start and since the repeal of the Eighteenth Amendment the women and girls are trying to see who can smoke and drink the most.

—A Reader of the Record.

—BR—

## REPORT OF THE DEVOTIONAL COMMITTEE

—o—

With the assistance of the superintendent the religious activities of the Hospital have been under the direction of Miss Margaret Lackey. While Miss Lackey is called the "hostess" of the Hospital yet her activities, as always, are largely of a religious nature. Hers is a spiritual ministry to all visitors, patients, nurses, physicians and in fact to all who come within the doors of the Hospital. We all rejoice that under the providence of God she has been called into this blessed service of comfort, counsel, prayer and general spiritual ministry to all who pass in and out of our Hospital.

We are glad to report that every effort is made to select Christian young women as student nurses and that there is an ever active schedule provided looking toward the Christian development of these young ladies when they have entered the Hospital for training. Chapel services are held each morning at 6:30 when all students are required to attend. These services consist of hymns, prayer and Bible lessons chosen by the leader. Each student leads at specified times, as does also each supervisor. Worthwhile lessons are brought during these chapel hours. The chapel hour on Saturday morning is given over to the consideration of the Sunday school lesson for the following Sunday. The first and third Monday

evenings are given to the Grace McBride Young Woman's Auxiliary under the direction of Mrs. Julia Toy Hewitt. The second and fourth Monday evenings are devoted to Bible study taught by Mrs. Karenza Gilfoyle.

All of the Hospital forces are expected to attend preaching services unless they are necessarily hindered from doing so by their duties at the Hospital.

When patients are entered in the Hospital an effort is made to get in touch with a pastor of their faith if there is one available. Special visitation is also made by workers within the Hospital and by pastors and other visitors at such times as is thought wise by physicians and nurses. Such service is given to all patients, irrespective of age, degree of wealth, creed or color. Likewise there is a beautiful ministration manifested by encouraging and comforting relatives who accompany their loved ones to the Hospital.

Word comes from the colored ward that the nurses, during their ministrations to patients, are in many instances endeavoring to lead them to the acceptance of Christ as their Savior. Now and then prayer meetings are held among the colored help in the Hospital, although because of the conditions imposed by their duties these devotional services cannot be as regular as desired.

The devotional committee submits the following recommendations:

1. That we as a committee commend the splendid program of religious activities which characterizes the operation of our Hospital now and which has prevailed through the years.
2. That Miss Margaret Lackey be officially designated by the Board of Trustees as the director of the Religious Activities of the Mississippi Baptist Hospital.
3. That adequate provision be made for religious tracts, magazines, books and especially Bibles for use in the Hospital and that they be distributed under the direction of the director of Religious Activities.
4. That the Board of Trustees, the medical staff, the superintendent, and the nurses be encouraged to accord to the director of Religious Activities their whole hearted and prayerful cooperation in maintaining the Mississippi Baptist Hospital as a distinctively Christian institution.

T. W. Green  
Wallace R. Rogers  
W. C. Howard

—BR—

## SUNDAY SCHOOL LESSON

—o—

(Continued from page 10)  
Being hedged in by the will of God, checked by the Spirit of Jesus, Paul and his party went forward—the only direction the Spirit did not forbid their going. So came they down to ancient Troy, where God gave Paul, a clear indication of where he was to go. A vision was vouchsafed to Paul, and he thought upon that vision and the other circumstances which had attended his movements, and decided that the Lord was calling him to Europe. With Paul, to decide upon a course

was to act. We accordingly find him in Europe, in Macedonia, at Philippi.

## III. The First Fruits of Europe.

Vv. 13-15.

Luke does not tell us on what day of the week the party arrived in Philippi. It may have been in the middle of the week, and the men, tired by their journey, may have rested for two or three days, quietly going about the city and making themselves familiar with its layout.

On the first sabbath after their arrival, they sought the place of prayer where the Jews would be likely to congregate. There they found a company of women engaged in prayer, and Paul spoke to them. Here occurred a typical conversion. (1) Paul spoke to the women. He preached the gospel to them. (2) One of the women there gave attention to the words of Paul. (3) The Lord opened the heart of this woman that she might receive a saving knowledge of the truth. (4) She accepted the truth. (5) She professed her acceptance of the truth in the act of baptism. (6) She began to serve the Lord in extending the hospitality of her home to the servants of the Lord.

Let us see in this incident the activity of God in the work of salvation. Paul was active under the Lord, and Lydia gave attention under the Lord; but God wrought the work of grace in the heart of Lydia as He alone must work it in the heart of every one who is ever saved.

—BR—  
GODLINESS

—o—

In order to live a life of godliness, what better pattern or example could we seek than the life of our Lord Jesus Christ while on the earth in the flesh?

He was not only perfect in the sense that He was without sin—which is negative righteousness—but "He went about doing good" which was a life also of positive righteousness. In order to live godly, negative righteousness is not enough; but it is necessary for us to be engaged in positive righteousness, maintaining good works.

Let's look into some of the things which our Lord did not do; and then some of the things that He was actively engaged in doing.

First, He did not waste His time seeking pleasure or amusement.

Second, He did not let the cares of this life and the material things of this world stand in His way.

Third, He did not try to clean up society, nor improve economic conditions.

But the things that He was actively engaged in and continually doing was that of helping suffering, fallen humanity both temporally and spiritually, ministering to their physical or temporal needs, teaching them the truth concerning God, and preaching to them the gospel

of salvation. He did His teaching and preaching both privately and publicly, to single individuals and to multitudes, but never forced Himself on those who did not want to hear Him.

He denounced sin but never condemned a sinner; He had compassion on them and was always ready to forgive them.

He never wasted His time trying to clean up society or to "make the world a better place in which to live"; but He did denounce, in the severest of terms false religion.

To live a godly life we should strive to emulate the life that He lived, follow the example that He made for us; let alone the things that He did not meddle with, and practice those things that He was bold to do, even at the cost of being called narrow.

We need not try to fool ourselves into believing that we are living godly, when we are compromising with false religion in an effort to promote good society.

J. E. Heath

Winona, Miss.

## Find Mothers and Daughters Agree

After interviewing 2011 women in 20 different cities, the "Touring Reporters" prove age has little to do with the answers to their now famous question: "Were you helped by CARDUI?" Young and old, users say "Yes" to the question—93 per cent of them! Exactly 1880 of the first 2011 users queried declared they were benefitted by CARDUI. This word of users everywhere is given to show how CARDUI helps to improve appetite and digestion, and thus builds up physical resistance. In this way it enables many to avoid the headaches, depression, nervousness attending "functional dysmenorrhea" due to malnutrition.

## If you suffer from CONSTIPATION

Get relief this simple, pleasant way!

At one time or other, almost everyone is bothered by constipation. When that's your trouble, you usually need a good laxative.

Try Ex-Lax, America's largest-selling laxative! Ex-Lax is easy to take—it tastes like delicious chocolate. Ex-Lax is effective too, but in a *gentle* way. It produces an easy, comfortable movement—without forcing or strain.

Ex-Lax is as good for youngsters as it is for grown-ups. Available in 10¢ and 25¢ boxes at your druggist's.

BEWARE OF IMITATIONS!  
REFUSE SUBSTITUTES!

There is only one genuine Ex-Lax! Look for the letters "E-X-L-A-X" which are stamped on each separate tablet. To be sure of getting the best results, insist upon the original Ex-Lax!



## Sunday School Dept.

E. C. WILLIAMS, SECRETARY  
JOHN A. FARMER, ASSOCIATE  
MISS RUBY TAYLOR, ELEMENTARY SECY.

### FIVE-POINT PROGRAM

There are five points that we are suggesting for every Sunday school to reach during this year. They are fundamental and essential for the complete and full program of the best school. They are not exceedingly high, nor real difficult to reach, but they do offer to any school a fine, well-balanced program that will aid to bring it up all along the line to a higher plane of efficiency.

These three points are: A Cradle Roll department in every school; an Extension department in every school; a training course in every school; a Vacation Bible school in every school, and reach the Standard of Excellence. These five; let's see just how far we can go this year in attaining them. Only 12 schools in the entire state last year reached these five points.

Call these to the attention of your officers and teachers and get them definitely committed to the task of really striving to reach them just as soon as possible. It will be a fine work done, and then, too, it will encourage your workers to do the thing they possibly have never done before. It may be new to many schools, and will be, but some times a new thing does the fine part of stimulating us to greater endeavor. These FIVE! Let's go after them in earnest.

### Our College Students

Each summer there are many college boys and girls who give some weeks of their time to volunteer Christian service. They make some of our very finest workers. This year will be no exception, for many have already indicated not only their willingness, but also their real desire to aid in Sunday school and Vacation Bible school work, as well as B. T. U. and W. M. U. work.

Pastors and superintendents, let us help open the way in the churches for these college boys and girls. Use them in your Sunday school training courses and especially in your Vacation Bible schools. They will make some of the finest workers you can get, and many of them have had experience in other years.

### April Fifth Sunday

Many of the Sunday school associational organizations will meet on the fifth Sunday in April, which is April 30. We suggest that two items be featured on that program. One is the definite task of organizing a Sunday school in every church that does not have one; and the other is to give special emphasis to Vacation Bible schools.

The next fifth Sunday will be in July, and then the Vacation Bible school season will be practically over, certainly for the promotional part of it. Have some one speak on the Vacation Bible school work at your April fifth Sunday meeting. We must get busy at once on this if we succeed to the greatest extent, because it is a vacation activity only, and only a few months await us during the vacation time.

### THE FIVE THOUSAND CLUB IN RELATION TO THE COLLEGES

Chester Swor

A Christian college is literally a child of the denomination which sponsors or owns it. The denomination conceived the need of such a school, brought the school into being, nurtured it in its infancy, steadied it in its adolescence, and sacrificed for its maturity. For the child in the home hospital bills are gladly paid; money is readily borrowed to send the child further in education; sacrifices are happily offered to insure the child's success; in moments of uncertainty, weakness, and embarrassment the parent stands loyally by to the end. Emerging to maturity, the child looks back upon the sacrifices of the parent with deep emotion in his heart. This figure also describes the relationships of the Mississippi Baptist Convention and three of her children, the Baptist colleges.

In a real way, the Baptist colleges of Mississippi are children of the convention. In reality, the indebtedness which the Five Thousand Club seeks to pay was incurred to insure the well-being of these children of the convention. These three children cannot look upon the efforts of the parent to remove the debts thus incurred without some deep emotions in their hearts.

First, there is the feeling of gratitude. Our colleges would be definitely ungrateful and unworthy of the sacrificial efforts of loyal men and women down through these years of college-building if they did not speak with hearts full of thanksgiving for what those labors of love and sacrifice have brought. Every stick and stone on our campuses reminds us of time, energy, prayer, and sacrifice which put them there; every success which crowns our efforts reminds us of the earlier efforts of our parent convention to make us capable of success. As children of such worthy parents, we are deeply grateful for the willingness of Mississippi Baptists to have assumed in the years gone by such large financial obligations in our behalf.

Second, there is ever an incentive in our hearts to prove ourselves worthy children through achieving our best in Christian education. We are inspired to keep true-to-the-core to the principles which Baptists hold dear. We are determined to conduct ourselves in manner and achievement so irreproachably that the parent heart of our convention may swell with justifiable pride and that the payment of the debt incurred in our behalf shall become an increasing pleasure in the happy thought that the children have justified the sacrifice.

BR

Mrs. Newbridge: "I took the recipe for this cake out of the cook book."

Hubby: "You did perfectly right, dear. It never should have been put there."

BR

The youngster was going to a party.

"Now, dear," said the mother, "what are you going to do when you've had enough to eat?"

Replied the youngster: "Come home."

### PARAGRAPHS FROM THE REPORT OF THE SUNDAY SCHOOL BOARD TO THE SOUTHERN BAPTIST CONVENTION

The Sunday School Board will be able to make one of the best reports in its history to the Convention meeting in Oklahoma City in May. The following are some of the items which will be contained in the report.

#### Progress in Sunday School Work

During the early part of 1938, a Conference for Sunday School Workers was conducted in each of the eighteen states. More than 8,000 workers from approximately 700 of the 906 associations attended these meetings. These conferences were largely responsible for inspiring workers to organize 1,686 new Sunday schools during the year and 2,120 new Cradle Rolls. These meetings were largely inspirational and responsible for the increase of 157,144 in the enrollment of the Sunday schools of the Southern Baptist Convention. This is the largest increase in enrollment in the Sunday schools in any single year in the history of the Sunday school work of the Convention, except in 1921.

#### Training Union Progress

The Training Union made progress in many ways in 1938. The greatest gain in Training Union has been in the thinking of our people. It is now recognized as an essential element in the Christian educational program of our churches. Our people are developing a deep conviction that every Baptist church should have a fully graded Training Union, and that all the church members should be in it. They are beginning to see that training is imperative for the conservation of evangelism and the complete investment of life in Kingdom service through the churches.

The Training Union periodicals gained nearly 100,000 in circulation over 1937. There was a gain of more than 50,000 study course awards over the previous year, making a total of 243,808 awards issued. Conferences for associational workers were conducted in all the states of our territory. 9,175 representatives from 700 associations attended these meetings. They were powerful factors in extending the work. Many associational simultaneous enlargement campaigns were conducted, and hundreds of churches have departmentalized and graded their Training Unions for better work.

#### Emphasis on Doctrine

During the year much emphasis was placed on the study of books on doctrines. Special emphasis was placed on the study of these books in the Study Course months of March and October. During the year there were 167,403 awards given for the completion of the Training Courses for Sunday School Workers, and 243,808 awards given for the completion of the Training Union Study Courses.

#### Matchless Work of Vacation Bible Schools

The Vacation Bible School Department experienced marvelous growth during the year. The report to the Convention will show that 3,548 schools were conducted in 703

associations with a total enrollment of 375,455. The reports of these schools also show that there were 8,760 conversions as a result of the work and that the pupils of the schools made a total offering of \$7,898.00 for missions.

#### Great Interest in Student Work

Thousands of students from scores of the schools of the South gathered in Memphis October 27 for four days of intensive study of life problems. These were great days for the students with the leaders of the denomination and hundreds of them dedicated their lives for faithful service in the churches for the advancement of the cause of Christ.

#### Emphasis on Evangelism

During the first three months of 1939, the fourth series of eighteen Statewide Conferences for Associational Sunday School Workers were conducted. More than 10,000 earnest workers from about 750 associations attended these meetings. The theme for Sunday school promotion for 1939 is "Enlargement for Bible Study and Evangelism." Special emphasis has been given to evangelism in each one of these great meetings. The evening hours of these meetings were given over for special conferences on evangelism conducted by the state secretary and an address by a representative from the Department of Evangelism of the Home Mission Board.

#### Receipts of the Board

The report will show also that the receipts of the Board for 1938 were \$2,091,056.37—an increase of \$24,613.30 over the previous year. A comparison of receipts for 1938 with former years will show an increase of \$174,709.72 over any previous year in the Board's history. We give thanks to the Lord for His abiding blessings upon this work and to the people for their hearty and continued cooperation.

#### A New Building

In view of the fact that the workers in the office building in Nashville have been too greatly crowded in the last few years for efficient service, the Board voted unanimously in its meeting on December 15, 1938, to erect another office building of four stories to cost approximately \$100,000.00. Fortunately the Board has on hand sufficient funds for the erection of this building, since it has been the policy for many years to put aside a small amount each year for the purpose of equipment and enlargement. It is the plan of the Board to erect this building during 1939.

BR

"Say, Sambo, what time in your life wuz you scared de wust?"

"Dat's easy. Onct when I wuz callin' on a henhouse de farmer come in and caught me. Boy, wuz I scared! He gimme one look and say, 'White boy, what you doin' stealing chickens?'

BR

A local flapper was overheard to say: "I can't get alone with my boy friend lately. He ignores me, and if there's anything that makes me hopping mad it's ignorance."

BR

"Is your daughter happily married, Sapphira?"

"Yassum. Ah'll say she is! She's got a husband dat's plumb skeered to death of her."

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